

THE
BAPTIST MAGAZINE.

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EXTRACTS FROM THE EPISTLE OF JUSTIN TO DIOGNETUS.

To the Editor of the Baptist Magazine.

DEAR SIR,—

You will oblige me by the insertion of the following extracts from the “Epistle of Justin Martyr to Diognetus.” Justin flourished in the middle of the second century. Brought up a heathen, he sought unsuccessfully for truth among the systems of philosophy then prevalent; and found it, at last, in Christianity. To this faith Justin devoted his labours, his learning, and his talents; and, at last, died for his adherence to the truth. In the defence of Christianity, he wrote his celebrated Apology to the Roman Emperors; and, in illustration of its great principles, his Dialogues with Trypho the Jew. Among his lesser works is printed a letter to Diognetus, in which are to be found some most curious and interesting passages. I hope that these extracts which I send you will afford the same high gratification to your readers as to myself. The translation from the Greek is as literal and faithful as I could make it. I have taken no liberty with either the style or the thoughts of my author. My copy of Justin’s Works is the Paris edition of 1636, folio.

I remain, dear Sir, yours truly,

JAMES LISTER.

Liverpool, July 24, 1838.

MOST NOBLE DIOGNETUS,—

Since I have learned your solicitude to know the religion of the Christians, and your undisguised attempts to ascertain in what God the Christians confide, and how they so worship him as to undervalue the world and condemn death, and neither reckon as Gods those reckoned such by the Gentiles, nor retain the rites of the Jews, while they entertain a peculiar affection to each other; in a word, what this new people and new religion can be, and why it has appeared now, and not before, among men, I am pleased with your strong desire; and beseech of God, who imparts the ability of speaking and listening, to favour me so to speak as that you may listen for your good, and may you so attend as not to grieve the speaker.

Come, then; and, cleansing yourself from all the reasonings which have pre-occupied your understanding, throwing off the impediments of ensnaring habits, and becoming, as it were, a newly-formed man to attend to a new message,

look, not with your eyes, but with your understanding, at the Gods, so esteemed and called. One of them is made of stone, such as the street is paved with; another is made of brass, the same as house utensils; another of wood, which may be rotten.

[Here I omit a long and pointed exposure of the folly and wickedness of idolatry; I also pass by a curious attempt to show the superiority of the Christian to the Jewish economy. Justin proceeds:—]

Do not expect to learn from mere human teaching the true meaning of our faith. Christians are not to be distinguished from other men by their country, or their language, or their local customs; for they nowhere inhabit separate towns, nor speak a peculiar dialect, nor lead a singular life. They offer no system to exercise the ingenuity of speculative men, nor like some boast of any doctrine contrived by men. But they inhabit Grecian or barbarian cities as Providence has cast their lot; where, while following the customs of each

country, both in diet and in dress, and the common course of life, they exhibit also a peculiarity of conduct exciting surprise and wonder. They sojourn in their own countries as strangers; they take a part in all matters as citizens, and suffer all evils as foreigners. Every foreign soil is their own country, and their own country is a foreign soil to them. Like others, they marry and have children, but do not expose their offspring. They live in the flesh, but not according to the flesh. They live on the earth, but their home is in heaven. They obey established laws, while they rise above all laws by their deportment. They love all men, and are oppressed by all men. They are not known, and are condemned. They are punished with death, and yet survive. They are poor, while they enrich many. They are in want of all things, and abound in all. They are dishonoured, and glory in their dishonour. They are defamed, and are acquitted. They are reviled, and they bless. They are despised, and they honour their despisers. While doing good, they are punished as evil-doers, and rejoice in such punishment. The Jews assault them, and the Gentiles persecute them as if aliens, and neither of them can assign a reason for their hatred. To conclude, as the soul is in the body, so are Christians in the world. The soul is diffused through all the members of the body, Christians through all the cities of the world. The soul dwells in the body, but is not of the body; so Christians dwell in the world, but are not of the world. The invisible soul is kept in a visible body; Christians are visible, while their Christianity is invisible. The flesh hates the spirit, though the flesh suffers no injury from being hindered to enjoy its pleasures; the world also hates Christians, though they receive no injury from the opposition of Christians to earthly indulgences. The spirit loves the flesh which hates it, and Christians love those who hate them. The soul is enclosed in the body, but is its guardian; Christians are imprisoned in the world, and are its security. The immortal soul inhabits a mortal body, and Christians sojourn among dying men, in expectation of immortality in heaven. The soul prospers, while the body is suffering from want; and Christians grow and multiply, while they are oppressed by men.

[I pass by some parts, and select the

following view he gives of the Christian religion.]

God sent from heaven his holy and incomprehensible Word; not, as some might judge proper, a servant to minister to men, not an angel, not a principality, nor any being governing earthly matters, nor any being entrusted with the administration of celestial concerns; but the Framer and Maker of all things. By him God created the heavens. By him he shut up the ocean in its own limits. Even *him* did God send unto men; not, as might have been reckoned on, to exercise authority, and strike us with terror; but, on the contrary, with clemency and mildness. As a king, in sending his son sends a king, so God sent him who was truly divine, not to employ force in punishing, but to persuade and save the children of men.

[A hiatus occurs in the epistle; and, after some other topics, Justin resumes the subject of the ends for which the Son of God visited our earth.]

He who is, and has been, and will be, the Good One for ever, contrived a scheme in his own mind truly grand and ineffable, which he shared with his Son only. While he retained secret this design of wisdom, he seemed to neglect and overlook us. But when, through his beloved Son, he had laid open fully what had been planned from the beginning, he granted to us to partake of *all* his benefits. Which of us could anticipate what he had treasured in himself, together with the Son, according to his own counsel. Until the fixed time, therefore, he suffered us to be carried about as we pleased by disorderly influences, and subjected to pleasures and fleshly desires; not that he took delight in our sins, but he bore with us. He did not approve the season of unrighteousness, but was indulging the holy purpose of his will, that we, being convinced of having no claim for life on account of our own doings, might now be indebted for life to the mercy of God; and that, discovering our own inability to make our entrance into the kingdom of God, we might find our ability to enter, in the power of God. When our unrighteousness was completed, and its desert was perfectly shown, and when just punishment might be feared—*then* came the time which God had fixed to manifest the kindness and force of his surpassing philanthropy. He had neither hated nor rejected us, nor remembered

our wickedness ; but forbore, endured, and forgave us. God himself gave his own Son a ransom for us. The Holy One for the unholy ones ; the innocent one for the wicked ; the righteous one for the unrighteous ; the incorruptible one for the corruptible ; the immortal one for the mortal. For what else was able to cover our sins but his righteousness ? By whom was it possible that we, transgressors and ungodly, could be justified, but by the only Son of God ? Oh, pleasant exchange ! Oh, unsearchable contrivance ! Oh, surpassing benefits ! That the guilt of many should be covered by the righteous one ; and that the righteousness of one should justify many transgressors !!

Having proved the incompetence of our nature during the past ages to obtain life, and having exhibited the Redeemer as able to save the impotent, by both these he has purposed to make his mercy

the ground of our confidence, that we might reckon him our lifter-up, our father, teacher, counsellor, physician, understanding, light, glory, honour, power, and life. If you desire and embrace this faith, you will first of all know the Father. After you know him, with what joy, think you, will you be filled "to love Him who first loved you !" Loving Him, you will become an imitator of his goodness. Wonder not, if a man can become an imitator of Deity ; he can if the Lord will it. For felicity does not consist in seeking to possess more than the poor, nor to oppress your neighbour ; nor in such things can a man resemble God.

Whoever carries the burden of another ; whoever willingly from his abundance supplies another's needs, is as a God to such as receive, and is, in fact, an imitator of God.

MEMOIR OF THE REV. JOHN RIX BLAKELY,

OF WORSTEAD.

JOHN RIX BLAKELY was born Dec. 18, 1788, at Thrandeston, a village near Eye, in Suffolk. In this village, his ancestors had, for several generations, possessed a handsome estate, called Goswold Hall. It was given by William the Conqueror, in 1066, to Sir Walter de Bowyer, with a charter of various manorial rights and privileges ; and came into the possession of Mr. Blakely's family through his paternal grandmother, whose name was Rix. His parents were not only respectably situated in life, but were also persons of irreproachable moral character. They regularly attended the worship of the Established Church, and required their children to do the same. In addition to this, they taught them to commit the Scriptures to memory, and insisted on their observance of the general forms of religion. They were esteemed on account of the strict honour and integrity of all their transactions ; and were beloved, by their dependents and neighbours, for the benevolence and kindness which marked their intercourse with them. But they were strangers to evangelical religion. The eminent piety, therefore, which distinguished their eldest son in after life, was not the result of an early training in

"the nurture and admonition of the Lord." His education was conducted on the principles of strict morality : but he had not those about him who, having themselves, as guilty sinners, sought salvation through the blood of Christ, directed him to the Saviour as "the one thing needful." Is the reader a young person, blessed with pious parents ? Let him very highly prize such a privilege. To have a daily interest in the prayers, the spiritual anxieties, and instructions of those who, having themselves tasted that the Lord is gracious, cannot be satisfied till they see their beloved offspring partakers of the same blessedness, and therefore use every means for their conversion—is a greater honour and happiness than to have descended—

"From thrones enthroned, and rulers of the earth."

Had Mr. Blakely been brought up under the care of those who truly feared God, he might, as the result of that wholesome restraint which a religious education, properly so called, imposes, have been preserved from many of the sins and follies in which, during his youth, he indulged.

When quite young, he occasionally suffered so much from depression of spirits as to be unfitted for any active engagement. He very early manifested a predilection for the sea. His father, having been an officer in the navy, previous to his marriage and his settlement upon his paternal estate, had sufficient interest to obtain for his son a situation in that branch of his country's service to which he had himself been devoted. He was only eleven years of age when he was entered as a midshipman, on board His Majesty's ship *Inflexible*, sixty-four guns, commanded by Captain, afterwards Admiral Page; with whom his father had served in the East Indies. In the spring of 1800, the ship left England, laden with troops, destined for various garrisons abroad, but returned in August of the same year.

After remaining a short time at home, his father placed him at the grammar-school, at Ipswich, founded by the celebrated Cardinal Wolsey, who was a native of that town. Here he continued about four years, and made respectable proficiency in the French and Latin languages, and also in some other branches of literature taught in the school. Here also, as he himself testifies in his written retrospect of his life, he made considerable progress in immorality. The habits of vice which he had acquired during the short time that he was on board ship, were indulged at school, whenever the withdrawal of the eye of the master afforded an opportunity; so that he says, "my morals became more and more corrupt, and I lived emphatically without the fear of God before my eyes."

When he had left school, and had returned home again to his parents, it was necessary that he should fix on some occupation as the employment of his future years. A life of gaiety and dissipation was most agreeable to his inclinations. Being, moreover, of an independent and ambitious turn of mind, he chose the army as the profession most congenial to his habits and feelings. His father fully consenting to his choice, applied to the Marquis Cornwallis on his behalf, who, in 1805, gave him an ensigncy in his own regiment, the East Suffolk Militia, which was at that time on its way to Scotland. After he had passed twelve months in Scotland, his father purchased for him an ensigncy in the twentieth regiment of foot, then stationed in the island of Sicily.

"Having joined the regiment," he says, "I was at once carried away by the torrent of depravity, which prevailed among the men. I made not the smallest resistance to the temptations which presented themselves; for I delighted in sin. I knew no higher good; and I drank in iniquity as the ox drinks water. Wine being very cheap, intoxication prevailed exceedingly among the soldiers. I have, indeed, reason to look back upon these scenes with the deepest humiliation before God, who hates all the workers of iniquity. At the same time, what abundant reason have I to adore his preserving mercy, and the riches of his long-suffering grace, which prevented my destroying myself, soul and body, for ever. There was scarcely a man in the regiment that feared God. Drunkenness was the besetting sin of almost every one. What painful military punishments have I seen inflicted for this crime. I witnessed also, in this island, the execution of three men for murder; one of whom was hung in chains! Whilst I record these facts, the retrospect makes me shudder at human depravity. Men are indeed 'dead in trespasses and sins.' They are truly 'led captive by the devil at his will,' and they love their bondage. They live 'without God in the world, and are alienated from the life of God, through the ignorance that is in them, because of the callousness of their hearts.'

"After I had recovered from a severe illness, occasioned by an attack of fever, one evening, at the mess table, an intimate friend of mine was grossly insulted by another officer; in consequence of which, a challenge was given, and a duel fought the next morning. They both fired, and both, mercifully, missed. My conscience felt no guilt in this affair; I viewed it as a military standard of honour. My wicked heart even felt somewhat elated at the thought of having been a second in the affair. After a time, through exposure to heat and fatigue, and through intemperance, I was again laid on a bed of affliction. I was now so ill, that I fully expected to die; yet I felt obdurate and unconcerned. And is not this generally the case with unconverted men, especially those who have been brought up in ignorance of the Scripture? They have little or no moral feeling. Provided they can escape the censure of the world, they think all is well, for they look to no higher tribu-

nal. During this affliction, I suffered many hardships, far from my affectionate relatives, and destitute of many comforts which my situation required. Particularly do I remember how much I suffered at this time from the Sirocco wind, which blows from the coast of Africa. It comes on in a haze, so that the sun is obscured; at the same time, the atmosphere becomes so painfully oppressive that you can scarcely breathe. Yet, under these circumstances, the Lord was pleased to raise me up friends: one in particular, who was very kind to me. Before I had completely recovered from this illness, the troops on the island received orders to embark; and, after being on board ship eleven weeks, we came to anchor off Portsmouth, Jan. 7, 1808.

"The regiment soon after formed a part of the expedition to Holland under the command of the Earl of Chatham, which consisted of nearly forty thousand men. "After remaining about six weeks in Holland," Mr. Blakely continues, "we were ordered home; as the army had become so exceedingly sickly, that no further operations could be carried on. Our situation and appearance were now truly pitiable. Hundreds and thousands of the sick were crowded on board the ships. The sufferings of the poor creatures were extreme. Many died in Holland, and many after their return home. According to the return made some months after by the adjutant-general, more than four thousand had died, and more than that number was on the sick list. In the company under my command, there were not more than ten men capable of carrying arms. Here I have again reason to record the special goodness of the Lord towards me; as I know not that I ever enjoyed better health than while in Holland, and to the best of my knowledge I had not all my clothes off during the whole time I was in that country; for we were so near to the French army, that we did not know at night but every moment we might be called out. We returned to England in the Bucephalus frigate. On our way home, an officer and myself one night disagreed, when we were both in a state of intoxication. I sent him a challenge, but he thought proper to apologize. I now became more hardened, and more and more desperately wicked. Indeed I gloried in my shame. I know not how to record some

sins which I committed. Verily, I am a 'brand plucked out of the fire.'

"On again reaching England, I obtained leave of absence, and once more returned to my father's house, in good health and spirits. In this respect, the campaign in Holland had been useful to me. My leave of absence being expired, I left my father's house early in 1810, and for a few days was very ill, in consequence of having fallen into my easily besetting sin. I then began seriously to reflect upon the evil of my conduct, and purposed to reform myself. I had been much addicted to swearing, and having the command of a company at this time, I was the more exposed to temptations to this sin. I now fully resolved to break it off, but had not the smallest idea of looking up to God to give me strength to overcome it. I however kept my resolution, except in a few instances. I must own that I have often since been surprised at this. I attribute it to his restraining grace, from whom all good must come. I began also to read more eagerly such books of a moral and religious character as fell in my way. I purchased a prayer-book, and began to attend at church. Going one Sabbath into a church at Colchester, I was much struck with the twelfth chapter of Romans, as the clergyman was reading it. I could not help admiring its beautiful and sublime morality. I mentioned it to my companion, but he appeared to feel but little interest in the matter. My conscience now became more enlightened, and my external conduct more decent. I had been at all times honest in my dealings, and prided myself on the integrity of my transactions. I began to look upon myself with some complacency. I was 'whole' in my own estimation, for 'I was alive without the law.' What I had done in the way of reformation, was only like lopping off the branches, and allowing the trunk and roots to remain. I did not 'spiritually discern the things of God.' I began to read the bible, for the first time in my life, with some degree of seriousness. Yet it was a 'sealed book to me. Our Lord's discourse upon the mount I chiefly read, and could understand it a little. I doubt not that the Holy Spirit was now secretly and imperceptibly drawing me, who had been such a prodigal, to himself. 'The dry bones' in Ezekiel's vision

were first covered with flesh, sinews, and skin, before there was any 'breath' in them.

"In the beginning of June, 1810, I received a letter, informing me that my father was very ill, with but little hopes of recovery. I immediately obtained leave of absence from the commanding officer of the garrison, and reached home by the mail next morning: but alas! he had breathed his last a few hours before my arrival. This was a severe shock to me. My constitution being considerably debilitated, by hardships, change of climate, and intemperance, my father's death made a deep impression on my mind. I used to repeat the Lord's prayer every night and morning, so ignorant was I of the true nature of acceptable prayer. My leave of absence being expired, I returned to Colchester, and found the regiment under orders for Ireland."

He had not rejoined his regiment and resumed the duties of his profession many weeks, before he was again laid aside by illness so violent that he despaired of his life. "Then it was," he says, pursuing his narrative of himself, "that for the first time I discovered my foundation was sand. My false props were knocked away, I saw I had been deceiving myself with 'the form of godliness,' whilst I was destitute of its 'power.' Still I was ignorant of the true and only refuge. My mind was impressed with the importance of religion, but I understood not its true nature. A brother officer, sitting by my bedside, when I was expecting to die, I earnestly entreated him to attend to the concerns of his soul. While I was thus seriously ill, the regiment marched from Kinsale to Mallow, a place celebrated for its waters. I took private lodgings; and after about a week, to the surprise of many, I so far recovered as to be able to join the regiment. The clergyman at Kinsale called upon me during my illness, and showed me some kindness. So also did the Governor's lady. Thus the Lord can raise up friends even in a strange land. The first night of my arrival at Mallow, an officer, with whom I had always been intimate, and who had been at Cork on leave of absence, on account of ill health contracted at the Walcheren expedition, returned, and joined the regiment. We both had felt considerable desire to see each

other, and were mutually gladdened by our interview: for we immediately felt a union of heart. The Lord had been pleased, in his mercy, so to order that this friend of mine should be brought under the ministry of an evangelical clergyman at Cork, where his family resided; and that he should imbibe a greater knowledge of gospel truth than I possessed. By conversation with him, I obtained an acquaintance with some things, of which before I was ignorant. We took every opportunity of conversing together on religious subjects. One evening, my friend and another officer accompanied me to the Methodist chapel. This was the first time in my life that I had ever entered a dissenting place of worship. I was not particularly struck with anything I heard from the pulpit; nevertheless, I felt a pleasure in the service, and resolved to go again. I did go a few times, but was still ignorant of Christ as 'the way, the truth, and the life.'

"About the beginning of October, 1810, it pleased God again to confine me to my room by sickness, and it was during this affliction, that 'He who commanded the light to shine out of darkness, shined into my heart, to give me the knowledge of the glory of God, in the face of Jesus Christ.' I had such a view of a crucified Saviour, vividly presented to my mind, as caused sensations, which I cannot now describe. All I can say is, that the heavy burden of my guilt fell from me. I lost it at the foot of the cross; and for a time, great was the joy and peace which I experienced. I seemed to have entered a new world. My views and feelings were so entirely different from what they ever had been before, that from this period, to the honour of divine grace, I cannot but date my new and second birth."

Mr. Blakely was now a new creature in Christ Jesus; and his fellow-officers, as well as the men under his command, soon observed that he was another man. They 'gazed and admired,' though most of them 'hated the change;' and they showed their hatred by persecuting him on account of his religious profession. He soon gave evidence of the influence of divine grace upon his heart, as every converted person will, by the anxiety he felt for the spiritual welfare of those around him. He now zealously sought for opportunities of doing good.

He fell into the mistake, so common among young converts, of supposing it an easy thing to convert men; for he thought that the disaffection of sinners to God and his truth arises more from ignorance than from enmity of heart. If the truth were but fairly presented to them, he concluded that they could not fail to perceive its beauty, and to feel its importance; for it now appeared to his own mind, to be impossible to resist the evidence by which the gospel is demonstrated to be divine. An increased knowledge of human nature, and of his own heart, and especially the failure of his zealous and affectionate labours to bring his former companions in sin to forsake their evil ways, soon convinced him of his error. It was not long before his good was rewarded with evil; and he had to suffer for righteousness' sake. He had succeeded in securing the attention of some of his brother officers, and also of some of the men, to the advantages of reading; notwithstanding the violent opposition which was exerted against him. Naturally fond himself of books, and having now a taste for theological reading, he endeavoured to instil the same taste into the minds of others, as one means of doing them good. By the advice of the Wesleyan ministers, upon whose ministry he seems now to have generally attended, in the town of Mallow, where the regiment was stationed, he adopted measures to unite several of the soldiers in a book society, the books being purchased by subscription. This quickly became known throughout the regiment, and increased the opposition which had been made to him. Some of the officers, bitterly hostile to evangelical religion, made a great outcry about his interference with the men, that he was sinking the dignity of his own character as an officer, and degrading theirs; that he was destroying the discipline of the regiment, &c. On these grounds, a complaint was lodged against him to the commanding officer. The men's box of books was seized. A list of subscribers to the book society was found in it. In this list was the name of lieutenant Blakely. This his enemies thought a favourable circumstance, and accordingly they made it a handle against him.

He soon received orders to appear before the commanding officer. If his enemies thought by this step to inti-

midate him, and to quench his zeal for doing good, they were grossly deceived. He was a man of considerable self-possession, and of great personal courage, when he felt it to be his duty to persevere in any given line of conduct. He had sinned with all his heart in the times of his ignorance; and now he was brought to his right mind, he was disposed to serve his new master with equal zeal, and to risk everything in his service. Relying on the goodness of his cause, and looking up to God to support him, "he rejoiced that he was counted worthy to suffer shame for the name of Christ," as Peter and John did when they were summoned before the Jewish council. He appeared at the appointed time in the major's apartments, who was attended by the adjutant of the regiment, than whom Mr. Blakely had not a more determined enemy. The adjutant was prepared with pen and ink to take down all that might be said. The major began by expressing his surprise that an old officer, like Mr. Blakely, should countenance any irregular and unmilitary proceedings: he then mentioned the charges which were brought against him by some of the other officers of the regiment. Mr. Blakely firmly and respectfully replied, that he did not consider himself to have acted in any way unbecoming a British officer, engaged in the service of his country: and that he could not believe that Christianity would make the men insubordinate, but the contrary; in proof of which, he referred the major to the character and behaviour of those men in the regiment who were religious. The major seemed nonplussed by this appeal, and not knowing how to proceed further, concluded the conference by assuring Mr. Blakely that he did not wish to persecute him on account of his religious profession, but that if he did not desist from the line of conduct which had given such great offence, he should be brought before a court-martial. The subject of our narrative meekly, yet boldly, replied, that he could not, and dared not cease to warn the men "to flee from the wrath to come," whatever might be the consequences.

His enemies were disappointed. Their defeat, however, only made them the more eager to renew the conflict, as soon as a favourable opportunity offered them hopes of success. The colonel

of the regiment, who was known to be a rigid disciplinarian, was shortly expected in Ireland to take the command. When he arrived, they communicated their complaints to him. But to their additional mortification, the colonel, having read some of the obnoxious books, to which such a dangerous influence was ascribed, said, he thought there were some good things in them, and with great good humour and pleasantry, turned off the matter as a very trifling affair. More than this, as long as Mr. Blakely continued in the regiment, the colonel treated him and his religious companions with great kindness and respect, and when he was on the eve of leaving the service, expressed his good wishes in the handsomest manner possible, and offered to lend him money, if he had need of such assistance. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Amidst much obloquy and persecution he continued to discharge the duties of his profession as a soldier, and at the same time endeavoured to act as "a good soldier of Jesus Christ," embracing every opportunity of instructing others, to the best of his ability. The same anxious desire which led him to seek the salvation of his comrades in the army, with whom he was daily associated, extended to the members of his family. At too great a distance to have any personal intercourse with them, he lost no time in communicating by letter a narrative of the change which he had experienced. He confessed to them the iniquity of his former life, and the danger to which he was exposed, had he died in that state. He affectionately urged them to consider the importance of seeking salvation for themselves. But some of his friends treated his views of religion as enthusiasm, and refused to listen to his affectionate expostulations and advice. This greatly wounded and discouraged him. He appears also to have been considerably affected about this time with the conduct of some religious professors whom he had known, and who had turned back to the follies and vanities of this world. These things were, however, overruled for his spiritual good. They led him to study the scriptures more diligently and prayerfully. The result was, that his views of divine truth became more enlarged and correct. In subsequent life, he acknowledged

that what he experienced at this period, especially the little success he met with in his efforts to do good to the souls of men, brought him to a full conviction, which nothing could shake, that the salvation of a sinner is wholly of free, unmerited mercy—that nothing short of divine influence can turn the sinner's heart, and that sovereign and electing mercy is the cause why, under a free and unfettered proclamation of salvation, through Christ Jesus, some are saved, whilst others are left, in righteous judgment, to the consequence of their transgressions.

He remained but a few months in Ireland, after he was brought to the knowledge of the truth. His health continuing in a very precarious state, he considered himself unequal to the fatigues of a military life, and longed for the tranquillity of a private situation. He therefore resolved upon retiring from the army. Accordingly, in the spring of 1811, he obtained leave of absence from the regiment. On his journey to England he met with some circumstances which greatly gratified and encouraged him. When he left his regiment at Mallow, he was hospitably entertained for a week at the house of a friend in Cork. In the packet in which he crossed the channel which separates the "green isle" from his native land, he happily found, among the passengers, an independent minister, whose society and conversation afforded him considerable pleasure and edification. With this Christian friend he formed an acquaintance which did not terminate when they left the vessel. They travelled together to London, and remained together there about a fortnight. It being the month of May, when, in the metropolis of our highly favoured land, various religious societies hold their anniversaries, he attended, for the first time in his life, some of these public meetings; this was altogether a novel scene to him, and it was as refreshing and instructive as it was novel. Of the existence of several societies whose anniversaries he now attended, he had not so much as heard before. He attended them as a delighted and profited hearer, and ever after, to the end of his life, took the deepest interest in their operations.

Here we must break off for the present. We reserve for our next number the remaining part of Mr. Blakely's interesting career.

ON SIGNS OF GRACE.

It was, very probably, after a season of fervent prayer, that God appeared to Abraham, and said, "I am thy shield, and thy exceeding great reward!" No doubt, he was much affected with a sense of the divine condescension and goodness. Perhaps he said, Ah! Lord, thou hast been, and indeed thou art, very kind and gracious to me. Thy mercies have been new every morning, and renewed every evening; I know not how to estimate either their number or their greatness; yet, I pray thee, be not displeased, if I remind thee of thy promise to give me a son; but thou hast not as yet fulfilled this word of thine; for this Eliezer, born in my house, is my heir.

The Lord told him, however, that his promise should not fail. He bade him look to the stars of heaven, and he said, "So shall thy seed be!" And I will give thy posterity the land of Canaan,—that goodly land, which flows with milk and honey.

But how, said the Patriarch, shall I know that I shall inherit it? Give me, I pray thee, some sign, on which my faith may rest. And he did do so. He bade him prepare sacrifices, and divide the victims, and watch and pray near them,—and he should have a sign.

And, on a sudden, when a profound darkness had enwrapped creation, "a smoking furnace," rendering the gloom more intensely visible, passed along between the carcases; emblematic of the oppression which his posterity would suffer. But this was instantly succeeded by a bright lamp, finely illuminating the whole scene with its cheering rays; intimating, that God would at all times be with them, and be their comforter and friend.

Hezekiah was greatly afflicted; in so much that he thought his end drew nigh. But he prayed, that the Lord would spare him for a season. And God said, "I have seen thy tears, I have heard thy prayer; behold, I will add to thy days fifteen years. And this shall be a sign to thee, I will bring the shadow on the sundial of Ahaz backward ten degrees;" or five hours. And he did so. With infinite ease he could roll back the world for this period. He has but to speak, and the work is done!

When Israel was heavily oppressed by the people of Midian, God sent his angel

to an humble peasant, whose name was Gideon. I come, said he, to tell thee, that God will deliver Israel from bondage by thy hand. The young man replied, Can it be so? My father's house are poor, and I am the least among them. Can it be? If so, wilt thou not give me a sign?

And Gideon brought forth meat and cakes, and placed them before the angel. And the heavenly messenger touched the rock on which they were placed, with the rod which was in his hand, and fire came out of it, and consumed the provision: this, indeed, was a notable sign; but the young man humbly and earnestly sought for another, and another.

Let this fleece, said he, be full of moisture, whilst all around shall be parched with dryness; and in the morning it was as full as it could hold of the dews of heaven, and the earth was dry. Now, said he, again, let the fields be immersed with dews, and let the fleece be dry. And it was so; God gave him sign upon sign.

And who of the people of God are there, who have not, sometimes, in moments of darkness and perplexity, desired a sign? And is God less gracious than he was in the days of old? When, like Isaac, we have gone out "to meditate in the fields at eventide," perhaps, we may have been ready to say, Oh, that some bright angel would, at once, descend upon my path, scattering the twilight by the splendor of his countenance, and saying, Fear not, child of man, thou art of the family of God; I am sent on purpose to tell thee, that he will bring thee safely through all thy cares, and sorrows, and foes; and that ere long I shall have a commission to convoy thee to thy Father's house in glory, to go no more out for ever. Such assurances, and from such a being, could not but afford unspeakable consolation.

And can I be indulged with no sign? Can I have no certainty in things of everlasting importance? Is there no gracious voice from the skies, saying, "This is the way, walk ye in it!" There is; it is the voice of the good Shepherd, "who gave his life for the sheep." It is the voice of the Lord of men and of angels.

And, hark, for it says, Poor wanderer, here is what thou art seeking after; I

will give thee evidence upon evidence, and sign upon sign, that thou mayest know that thou art in the way to the kingdom of God. Here are many signs for thee,—“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God.”

Let me think of these signs; they are the marks of God's children; and the product of his Holy Spirit. And has he given them to me? Am I among “the poor in spirit?” Do I enjoy a holy satisfaction with the Lord's dealings; not solicitous for the great things of this world? Can I say with David, “Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child?” Have I an affecting sense of my depravity and unworthiness before God? Do I repent and abhor myself before him as in dust and ashes? Have I a deep consciousness of my spiritual wants? And do I constantly come to God through Christ, for instruction, guidance, protection, pardon, “righteousness and sanctification?” If so, he has indeed given me a sign that he is gracious.

Has the promise, “They shall look on him whom they have pierced, and mourn,” been fulfilled in my experience? Have I, whilst at the foot of the cross, with a feeling heart, uttered the lines,

“Alas! and did my Saviour bleed?
And did my sovereign die?
Did he devote his sacred head
For such a worm as I?”

Do I know what he meant, who said, “Make me to hear joy and gladness, that the bones which thou hast broken may rejoice?” Is my heart grieved to see God dishonoured? Have I ever felt at all as he did, who said, “O that my head were waters, and my eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people?” Then God has given me a sign that he is gracious.

And do I “hunger and thirst after righteousness?” Conscious of my perishing state, on account of my transgressions of God's holy law, do I intensely long for an interest in the finished work of the Lord Jesus? And is he, in all his offices, precious to my soul? Do I renounce every other refuge, and count all things but loss for the excellency of the knowledge of him? And do I pant after a perfect conformity to his blessed image? Then God has given me another sign that he is gracious.

The “merciful” are blessed; and am I one of them? Do I pity all the sons and daughters of sorrow? Do I weep with those who weep? Do I relieve, for Christ's sake, his followers who are in need? Do I cheerfully forgive them, even as I hope he has forgiven me? Then he has given me a sign of his love; then he has shown me a token for good.

And am I “pure in heart?” Am I renewed in the temper and spirit of my mind, and not a formalist? Am I sincere, like Nathanael, and not a hypocrite? Do I wish to part with every sin, though dear as “a right hand, or a right eye?” And am I conscious of desires that will not permit me to be satisfied, till I awake in the moral image of God? If so, here is a fifth sign that God has been gracious to my soul.

God has pronounced the peacemaker blessed. And he has told us, that the fruit of the Spirit is peace. And am I a child of peace? And am I anxiously pursuing after it in the family, the church, and the world? Am I studying to promote it by my counsels, my prayers, and by my example? Well knowing, from scripture, and from matter of fact, that

“The Spirit, like a peaceful dove,
Flies from the realms of noise and strife;”

then God has given me a sixth sign, that I have tasted that he is gracious.

Though we should be thankful for these signs, yet we must not say, “I am poor in spirit,” and a mourner for sin, and so on, and therefore I shall be saved,—but, I am a believer in Christ, and on this account I shall reach heaven. The work of God's Spirit must not be put in the place of that of the Lord Jesus.

Let the sinner recollect, that God has given him, in his word, many signs that he is not in the right way. Dost thou forget God? Art thou prayerless, impenitent, unbelieving, and disobedient? These are sure signs that thou art in the

path which "leads down to death, and takes hold on hell."

The word of God is a mirror, in which every one may see his own real likeness. Go and look at thy face, reader; nor,

amidst the cares and pleasures of the world, forget what manner of person thou art.

B. H. D.

Southampton.

THE FOUNDATION OF PÆDOBAPTISM.

The last number of the British Critic and Quarterly Theological Review, a work which is generally understood to express the prevailing sentiments of the Hierarchy, contains an elaborate article on Justification, in which there is a curious passage respecting the baptism of infants. After showing that, in the case of adults, the offices of the church require faith as a pre-requisite to baptism, the reviewer adds, "So much for the baptism of adults. The case of infants, indeed, bears a different aspect: and, if we had been left solely to the guidance of our own judgment, we might, *perhaps*, have been induced to think, that the whole spirit and design of the gospel would have been better consulted, and more consistently followed out, by leaving our children in the state of catechumens, until they should be of age to make a profession of faith for themselves. The church, however, has interpreted the mind of the Spirit, by her immemorial practice. On the one hand, she accepted the faith of the catechumens, who might chance to die before baptism could be administered. And, on the other hand, she has always received into her bosom those who are too young for repentance

or belief, and has accepted a vicarious profession of faith on their behalf: even as our blessed Lord himself was pleased to heal the helpless paralytic, when he saw the faith of those who brought him to be healed. But, even in so doing, she manifestly recognizes the *general* principle, that belief is a necessary antecedent; and declares that two things are properly requisite in them that are *to be* baptized, — repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God."

It appears, then, that Church of England orthodoxy teaches, 1. That the consistency between the baptism of infants and the genius of the gospel is not apparent; 2. That repentance and faith being pre-requisites to baptism, it is sponsorship alone that renders infant baptism admissible; 3. That the foundation of infant baptism is not the revealed will of Christ, but the practice and authority of the church: the church *interprets* the mind of the Spirit; the church *accepts the vicarious profession!* A conclusive answer this, to any who may propose the inquiry, The baptism of infants, is it from heaven or of men?

THE LOVE OF THE TRUTH.

There is the love of the good for the good's sake, and the love of the truth for the truth's sake. I have known many, especially women, love the good for the good's sake; but very few indeed, and scarcely one woman, love the truth, for the truth's sake. Yet without the latter, the former may become, as it has a thousand times been, the source of persecution of the truth,—the pretext and motive of inquisitorial cruelty and party zealotry. To see clearly that the love of

the good and the true is ultimately identical—is given only to those who love both sincerely and without any foreign ends.

Consistent truth and goodness will assuredly in the end overcome every thing; but inconsistent good can never be a match for consistent evil. Alas! I look in vain for some wise and vigorous man to sound the word Duty in the ears of this generation.—*Coleridge's Table Talk.*

REVIEWS.

Letters on Egypt, Edom, and the Holy Land. By LORD LINDSAY. In Two Volumes; 1838. Post 8vo.; pp. 407 and 373. Price 24s.

The day will probably come when a pilgrimage through Palestine will form a common part of the preparatory studies of a Christian teacher. Ere long, perhaps, as the facilities for communication with Syria increase, and the opportunities for peaceful communication with the inhabitants multiply, it may be practicable to send young ministers on errands of usefulness to those regions in which the glorious deeds of the Most High in the earliest ages were performed, and to allow them to spend a year or two each, in a species of service which, to those who are engaged in it, at least, must be highly beneficial. What skill would it impart in the exposition of scriptural narratives, parables, and poetry, to have lived a little while in the countries to which they refer, and witnessed the customs of the inhabitants! What assistance would it afford in the interpretation of prophecy, to be thoroughly acquainted with the local peculiarities of the places to which many of the predictions relate, and the visible results of the fulfilment of some of the most remarkable! What vividness would it give to a preacher's conception of facts, and his representations of them to his hearers, to have gazed upon the scenes in which they took place! To traverse the valleys and climb the hills which Moses and the prophets eulogized, to sail across the lake of Gennesaret, to walk along the banks of the Jordan, to stand on the Mount of Olives and survey the diversified prospects from its summit, and then proceed slowly down to the spot whence Jesus "beheld the city, and wept over it," would be to a pious mind not merely a present gratification of the highest order, it would be productive of permanent advantage. Treasures of knowledge would be acquired, which would afterwards be continually available; faith would be strengthened, and emotions would be excited which in subsequent life might be summoned into exercise, and which would impart a perennial charm to pulpit ministrations.

The nearest approach to these advantages which the writer of this page, or many of his readers, can hope to make, is to avail themselves of the labours of others, who having performed the tour make known the result of their observations. And it is on many accounts matter of congratulation, that since the commencement of the present century, travellers to Palestine, and the adjacent countries, have been so numerous, and that so many of them have made it a special object of their researches to illustrate the sacred volume. The work before us furnishes a gratifying specimen, in the letters of a young nobleman, the heir to the earldom of Balcarra, who made a tour, judiciously planned and successfully executed, through Egypt and the Wilderness of Sinai, over Mount Seir to Jerusalem, and subsequently to Galilee, Lebanon, Damascus, and Palmyra. One direct tendency of such travels is exemplified in the case of an old Italian philosopher, named Caviglia, who has devoted himself for many years to the investigation of the Pyramids, and other antiquities of Egypt, and who has been led, while doing so, to renounce the infidelity which he brought with him to the field of Zoan.

"His history is very curious: 'As a young man,' he told us this evening, 'je lisais Voltaire, Jean Jacques, Diderot—et je me croyais philosophe,'—he came to Egypt—the Pyramids, Moses, and the Holy Scriptures converted him, 'et maintenant,' said he, 'je suis tout Biblique.' I have seldom met with a man so thoroughly imbued with the Bible; the saving truths of the Gospel, man's lost condition by the fall of Adam, Christ's voluntary death to expiate our sins, our inability to save ourselves, and the necessity of our being born again of the Holy Spirit—every one of these doctrines he avowed this evening; he seems to cling to them, and to love our blessed Saviour with the simplicity of a child—he never names him without reverence; but on these doctrines, this rock, as a foundation, he has reared a pyramid of the most extraordinary mysticism—astrology, magnetism, magic (his familiar studies), its corner stones, while on each face of the airy vision he sees inscribed in letters of light, invisible to all but himself, elucidatory texts of scripture, which he read

off to us, with undoubting confidence, in support of his positions.

"Every religious truth, in short, unessential to salvation, is in his eyes fraught with mysticism. His memory is as accurate as a Presbyterian minister's—every text he quoted was prefaced by a reference to the chapter and verse where it occurs. He loves the Arabs, and looks forward to their conversion and civilization as the accomplishment of the prophecies that 'there shall be a highway out of Egypt to Assyria,' in that day when 'Israel shall be a third with Egypt and Assyria, even a blessing in the midst of the land'—when the Lord shall have 'set his hand the second time to recover the remnant of his people from Assyria, from Egypt, from Pathros, from Cush,' &c., and shall bless the assembled myriads, saying, 'Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance.'

"He quoted these remarkable prophecies, and I had the pleasure of telling him I looked forward to their speedy fulfilment with the same interest as himself."—pp. 83—85.

It will be seen from this extract, that Lord Lindsay professes evangelical religion. We are happy to say that the contents of his volumes are quite consistent with the profession; and that in many passages in his letters, which are addressed chiefly to his mother and sister-in-law, breathe a spirit of warm, affectionate piety. One circumstance—rare among the aristocracy of the present day—is especially deserving of notice: though his christianity is transparent, we have not discovered to what denomination he belongs. That he is not of the Church of Rome is evident, but further than this we know not. And, though he writes with buoyancy of spirit, and like a young man sometimes, a vein of good sense runs through his observations. We could gladly indulge in quotation to a large extent; but one or two passages must suffice. Writing from the metropolis of Judea, he says,

"Of Jerusalem I have but little to say; we took no cicerones. There is no mistaking the principal features of the scenery; Mount Zion, Mount Moriah, the Valley of Jehoshaphat, down which the brook Kedron still flows during the rainy season, and the Mount of Olives, are recognised at once; the Arab village Siloan represents Siloam, and the waters of Siloa still flow fast by the oracle of God. A grove of eight magnificent and very ancient olive trees at the foot of the Mount, and near the bridge over the Kedron, is pointed out as the garden of Gethsemane; occupy-

ing the very spot one's eyes would turn to, looking up from the page of Scripture. It was the only monkish legend I listened to. Throughout the Holy Land we tried every spot pointed out as the scene of scriptural events, by the words of the Bible, the only safe guide-book in this land of ignorance and superstition, where a locality has been assigned to every incident recorded in it—to the spot where the cock crew at Peter's denial of our Saviour, nay, to the house of Dives in the parable. Yet, while I question the truth, I would not impugn the poetry of some of these traditions, or deny that they add a most peculiar and thrilling interest to the scenes to which they are attached—*loca sancta*, indeed, when we think of them as shrines hallowed by the pilgrimages and the prayers of ages.

'There is no spot (you will not now wonder at my saying so,) at or near Jerusalem, half so interesting as the Mount of Olives, and, on the other hand, from no other point is Jerusalem seen to such advantage. Oh! what a relief it was to quit its narrow, filthy, ill-paved streets, for that lovely hill, climbing it by the same rocky path our Saviour and his faithful few so often trod, and resting on its brow as they did, when their divine instructor, looking down on Jerusalem in her glory, uttered those memorable prophecies of her fall, of his second Advent, and of the final judgment, which we should ever brood over in our hearts as a warning voice, bidding us watch and be ready for his coming! Viewed from the Mount of Olives, like Cairo from the hills on the edge of the eastern desert, Jerusalem is still a lovely, a majestic object; but her beauty is external only, and, like the bitter apples of Sodom, she is found full of rottenness within,—

'In Earth's dark circlet once the precious
gem

'Of living light—Oh, fallen Jerusalem!'

But her king, in his own good time, will raise her from the dust."—Vol. II. pp. 61, 62.

Nine hours after leaving Jerusalem, his lordship reached the banks of the Jordan, and an hour's ride, next morning, over a sandy barren plain, intersected by slimy bogs, brought him to the silent shore of the Dead Sea. He returned through a dreary region to Jerusalem, which, however, he soon left to proceed northward. He states that all Judea, except the hills of Hebron, and the vales immediately about Jerusalem, is desolate and barren, but the prospect brightens as soon as you quit it; and Samaria and Galilee still smile like the land of promise. About twenty miles to the north of Jerusalem the scenery appeared to

him to be some of the loveliest he had ever beheld; olive and fig gardens, vineyards and cornfields, overspreading the valleys and terraced on the hills—alternately with waste ground overgrown with the beautiful prickly oak and lovely wild flowers.

“One rocky vale struck us as particularly beautiful. We were in the neighbourhood of Bethel;—I anxiously inquired for it of the Arabs, but in vain;—I did not then remember the prophecy, ‘Seek not Bethel,—Bethel shall come to naught!’ In fact, not a trace, not even a tradition, remains of its existence.”—Vol. II. p. 73.

“Beyond Samaria, we struck across country towards Mount Carmel, by a route undescribed, so far as I am aware, by any traveller. We soon lost our way, but that was of little consequence, for the country is full of villages, well cultivated and quite beautiful. We halted at noon in a grove of noble olives, swarming with little green leaf-hoppers—if I may call them so,—shaped like frogs—the merriest little beings imaginable. You will find the village Sili on the map, not so Cnfr Ai, nor Ellar, which crowns the highest hill between Sili and Zeita—a village on the great road between Acre and Ramla, and which we passed a little to the south the following morning. Six other villages, one of them named Baca, saluted us from the hills, as we descended from Ellar. We proceeded along a beautiful and very extensive plain, the prolongation, I take it, of the Vale of Sharon; the scenery reminded Clarke of Kent. Nothing could exceed the richness of the soil or the beauty of its produce—even of the thistles, with which every fallow and uncultivated field was overgrown, of the deepest blue and most luxuriant growth, often overtopping my head on horseback; dear old Scotland can boast of none so beautiful.”—Vol. II. p. 77.

Having passed through Nazareth and Cana, the travellers arrived at the Lake of Tiberias, and refreshed themselves by bathing in its lovely waters. There are some interesting questions respecting this vicinage, to which satisfactory answers have not hitherto been given; to these Lord Lindsay very properly turned his attention.

“Arrived at the sea of Galilee, I was very anxious to discover, if possible, the sites of Capernaum, Chorazin, Bethsaida, &c., and to visit the eastern shore of the lake, of which I had never met with any description, with the exception of Burckhardt, who only visited the south-eastern extremity, and a few other gentlemen who travelled as Arabs; dread of the inhabitants had hitherto deterred Frank travellers from venturing thither, but we were a

numerous party, well armed, times, too, were changed, and we determined, therefore, on making the complete tour of the lake, en route for Om Keis and Jerash; some humbug was talked to us, not about the inhabitants, but the roads, which our guide declared absolutely impassable: truth is a rare bird in this country; there is as beautiful and easy a foot path along the whole eastern shore of the lake, as across a meadow in England.

“About an hour north of Tiberias, and at the bottom of a deep bay, unnoticed in the map, we entered the plain of Gennesareth, of which Josephus gives such a glowing description, nor do I think it overcharged. It is excessively fertile, but for the most part uncultivated; the waste parts are covered with the rankest vegetation, reeds, nebbek trees, oleanders, honeysuckles, wild flowers, and splendid thistles in immense crops; I saw a stunted palm or two, and there are fig trees, though I did not see them; once they were numerous. A broad clear stream, and innumerable rapid little rivulets cross the road. Medjdal, a wretched village probably represents Magdala, the birth place of Mary Magdalene, both names implying tower in Arabic and Hebrew, but of Capernaum no traces remain; not even, so far as I could ascertain by repeated inquiries, the memory of its name. Truly, indeed, has Capernaum been cast down to Hades, the grave of oblivion. I think it must have stood on the northern extremity of the plain, close to the sea; its position on the shore cannot be doubted; it was also very near the mountain on which our Saviour preached his sermon, for, descending from it, he entered into Capernaum; the hills to the south of the plain are very rugged and barren; no one would for a moment dream of climbing them for such a purpose as our Saviour had in view. Those that bound the plain to the west are too distant from the lake to answer the conditions, while that to the north, which we crossed on our road to the head of the lake, agrees with them in every point, the summit, an easy walk from the town, supposing it situated as I conceive it was, being perfectly smooth and covered with fine grass, though the sides are rocky.

“Beyond this hill, in another small plain, flow several very copious streams of warm mineral waters, and there are extensive ruins of Roman baths and aqueducts. After traversing a succession of sloping meadows and some of the finest thickets of oleander I ever saw, in full flower, we reached the head of the lake in four hours after leaving Tiberias.

“I could hear nothing of Chorazin and Bethsaida, though I named them to almost every one we met. Bethsaida, however, was discovered by Pococke in ruins, and called by the same name, rather out of this immediate district, but Chorazin ought to be somewhere hereabouts. Dr. Richardson was informed

that both Chorazin and Capernaum were near, but in ruins; no one, however, that we met, seemed to know anything about them. Some future traveller may be more fortunate in this interesting inquiry.

"After riding up the Ghor, or Valley of the Jordan, about an hour, we halted for the noontide rest under two large branching nebbek trees, laden with fruit, a thick grove of oleanders overspreading the moist plain below, wherever the Jordan flowed, or the little streamlets that branch off from and reunite with him, find their way. The river was flowing very swiftly, and of considerable breadth, but not deeper than the horses' knees at the point where we forded it; it was a charming evening, and I do not think I exaggerate in saying that thousands of birds were singing in the thickets as we crossed the Ghor, but the noise they made was horrible.—Vol. ii., pp. 89–92.

We must not attend our travellers any further. A few observations respecting the prospects of Syria and our duty respecting it, must conclude our extracts.

"The Levant has always been overrun by Italian and French adventurers, from whom the Turks, till within these few years, formed all their ideas of Europeans, confounding every nation under the term Frangi; the English they have now learnt to distinguish from the herd, to respect and fear us, to look up to us as wiser than themselves, and to esteem, I believe, if they do not like us. 'The word of an Englishman,' is almost proverbial in Syria. In fact, a singular change is taking place in the character of the people; prejudice is gradually wearing away; the extension of the Egyptian dominion over Syria, productive as it has been of incalculable individual suffering, may eventually be the cause of much general good. The English are summoned to the breach; I do not think (I hope I am not speaking presumptuously) that much can be done openly as yet, but the way seems to be paving for a great moral revolution, in which we, as Protestants, entrusted with the revealed will of God, must be active and zealous in our Master's cause, or woe betide us! The eye of Providence is visibly watching this land—all Turkey indeed; and as its counsels are unfolded in the progress of events, I doubt not we shall see cause to admire and praise the unsearchable wisdom of God in preparing the way, and affording the means for the revival of his Gospel in the land it first rose upon."—Vol. ii., pp. 189, 190.

The publication of these volumes will secure to Lord Lindsay the esteem of many of his countrymen. We shall watch with deep interest his future course. Could he be preserved from the

desecrating influences of state religion, and remain as unsophisticated a Christian as he appears to be at present, we should anticipate for him a career of great usefulness and honour. But his future path will be surrounded by perils less easily escaped than those of Petra or Bozra, and by adversaries more formidable than the Bedouins of the desert. May he be preserved from all evil, and at length find a home in a better country than any he has yet seen, and in a city, one glimpse of which will consign the glories of Palmyra to everlasting oblivion.

The Principle of National Ecclesiastical Establishments examined by the Scriptures. By JAMES COLE. pp. 40. Price 6d.

Babylon; or the Conservative System: with the Comparative Anatomy of Each, as developed in the World at large, and in the Word of God; together with a Dedication, by way of Address, to the Queen. By R. B. SANDERSON, Esq., formerly Fellow of Oriel College, Oxford, and late one of His Majesty's Justices of the Peace for the County of Northumberland. Price 1s. 6d.

Both these pamphlets refer to that great question, the union of church and state; a question which has recently taken so strong a hold on the public mind, and which has called into the field of controversy so many combatants. But though the object is the same, it is pursued by these writers in a different manner. A deep conviction of the anti-scriptural nature of this alliance between the ecclesiastical and the secular power, an honesty of purpose, and a fervour of piety appear in both, but they view the subject in different aspects; in the exposure of the same error they employ different methods, and by a somewhat different process they arrive at the same result. In both we are pleased to see the argument conducted in a manly and Christian spirit; there is no angry declamation, no vulgar abuse, no gross personality to be found in either; they are not disgraced by any of the offensive and disgusting peculiarities of the Gathercole school; these we should rejoice to see banished for ever from the arena of theological warfare, but if this be too much to expect in the present state of things, our next wish is that they may be associated only with error, where,

indeed, they generally are found. There is however one peculiarity in these pamphlets which will not only limit their perusal to a small portion of the supporters of national establishments of religion, but which will also, in many cases, render their arguments and appeals of but little weight. The force of their reasoning will not be felt, their principal arguments cannot be appreciated by men to whom religion is not the great business of life, who determine all things by considerations of worldly policy. How few of those who are the most violent in favour of a state religion, ever take up the question on purely religious grounds, or are qualified to feel the force of an appeal to religious principle. But, still, if only those abettors of a national church who are professedly evangelical, would but calmly consider the remonstrances which are made on Scriptural grounds in these and other writings of a similar kind, we should anticipate a very favourable result.

The production of Mr. Cole breathes throughout a spirit of piety. He endeavours to show, and we think, successfully, that ecclesiastical establishments are not *necessary* to the maintenance of Christianity, that they are not *expedient*, and that they are absolutely *injurious* in their effects on the interests of religion. To each of these particulars a chapter is devoted, distinguished by reasoning as calm as it is cogent. To the system of pew letting Mr. Cole strongly objects; but while we admit the justice of some of his remarks, we think he has overstated the evils attending it. We never saw an instance in any *dissenting* place of worship where occasional hearers are obliged to "stand, unless they have something like gay clothing and gold rings," and who "are even then taught that they cannot be respectably treated, if they attend frequently for any length of time, without hiring a seat."

The second of the pamphlets, the title of which are prefixed to this notice, makes a vigorous attack on the established church as being essentially antichristian. The author had previously endeavoured to identify the Church of England with the second beast of the Apocalypse, and in this publication his object is to show that the "church and state" system, with all the principles which it embodies, and the corruptions which attend it, is the "Babylon" of the prophetic book, which must be destroyed. The "conservatism" of the present day he considers as an attempt to uphold and perpetuate "this confused mass of civil and ecclesiastical polity," with all its abuses. Out of this Babylon of spiritual despotism and antichristian practices, Mr. Sanderson calls on all the people of God to come, and that with an earnestness increased by a recollection of his own former bondage. In the dedication, which is to the Queen, he very respectfully, but in terms sufficiently explicit, calls upon her Majesty to renounce the spiritual supremacy, as a usurpation of authority derogatory to Christ, and especially unbecoming in a female. This is, indeed, a style of address which in the reign of some her Majesty's predecessors, would have cost the author his ears, and peradventure his head; but *tempora mutantur*. We fear that many of our author's interpretations of some of the prophetic symbols will be regarded as rather fanciful; but it is with evident earnestness that he explains the Euphrates as meaning the principle of *self-complacency* in religion, the "little horn," the kingdom of England, more especially after the usurpation of the supremacy by Henry 8th; "the abomination that maketh desolate," the *political Sunday*, by which men were taught to compound with God for six' days irreligion, by one day's superstition; and "the pleasant land," America!

BRIEF NOTICES.

Brief Memoirs of John Rix Blakely, late Pastor of the Baptist Church at Worstead, Norfolk. By JAMES PUNTIS. 12mo. pp. 115. Price 3s.

We are indebted to this work for the biographical account of Mr. Blakely which appears

in an earlier part of this number. The volume contains also much interesting matter respecting both his earlier and later years, the introduction of which our limits forbid. The narrative is well written, and Mr. Puntis has skilfully interwoven with it, many judicious and pertinent observation.

The Pictorial Bible; being the Old and New Testaments according to the Authorized Version: illustrated with many hundred Woodcuts, representing the Historical Events, after celebrated Pictures; the Landscape Scenes from original drawings, or from authentic engravings; and the Subjects of Natural History, Costume, and Antiquities, from the best sources. To which are added Original Notes, chiefly explanatory of the engravings, and of such passages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures, as require observation. Volume III. pp. 542. Price £1 2s. 6d.

This is the concluding volume of an admirable commentary on the inspired Scriptures. It is not merely adapted to attract and interest the rising generation; "the tall, the wise, the reverend head" may gain from it important instruction. Independently of the pictorial illustrations, the notes alone would constitute a work of great utility. They are not indeed doctrinal, practical, or devotional; they are exclusively designed to elucidate what is called the historical meaning of the text; but the industry and learning which have brought together so much information derived from the works of Oriental scholars, travellers, antiquarians, Biblical critics, and eminent writers of other classes, ought to be acknowledged gratefully by every student in sacred literature, and every Christian who is anxious that the Bible should be generally read and understood. We have not observed any thing of a sectarian character, or any thing that is unworthy of a sincere and devout lover of truth. The engravings, which are beautiful specimens of the power of the modern artist in wood, are not on separate leaves, but mingled with the notes and text. The least valuable are those which are copied from the old Italian masters. These, however excellent as specimens of art, are not generally adapted to give correct ideas of Scriptural facts. Romish fancies exercised too much influence over the imagination of their skilful authors to render them safe guides for inquirers after truth. The Baptism of Christ, by N. Poussin, we venture to call ridiculous. But these are few, in comparison with those which are entitled to unqualified commendation. The typographical sketches, and the representations of ruins, customs, dresses, animals, vegetables, coins, and instruments, are as useful to the intellect as gratifying to the taste.

The Life and Ministry of the Rev. Samuel Walker, B. A., formerly of Truro, Cornwall. By the Rev. EDWIN SYDNEY, A.M., author of "*The Life of the Rev. Rowland Hill, A.M.*," &c. Second edition, revised and enlarged. 8vo. pp. 564. Price 12s. cloth. Mr. Walker was born in 1714, and died in 1761. He was an evangelical, devout, and

zealous man, whose ministry was blessed to the salvation of many persons in the town in which he laboured. The object of his biographer in this publication, he tells us, is twofold: "first, to show the great usefulness of a clergyman skilled to give its due effect to the spiritual system of our church, and thereby affording a practical illustration of its excellence and power; secondly, to prove that the spirit of wisdom and zeal which now animates such numbers of the ministers of our establishment, is the fruit, not of the ardour of the irregulars of the last century, but of the gradual influence of that example which was set by Mr. Walker and his contemporary regulars." This object Mr. Sydney has steadily kept in view, but, in our opinion, very unsuccessfully. He exhibits to us a pious, intelligent, devoted man, living near to God, and seeking his glory, carefully avoiding every thing which could be deemed irregular in the exercise of his ministry; strenuously exerting himself to retain Wesley, Romaine, and others, when they were wavering, within the pale of the establishment; and declares that "both in public and private, he filled without a visible hiatus, the entire circumference of his circle of duty, nor does the whole history of the church afford a superior instance of a wise, self-denying, laborious parish priest." Yet he shows us this "model of all parochial ministers," a curate, subsisting on an inadequate stipend, though frugal and unmarried to the end of his days, complaining after many years' service, not only of the ignorance of many of his people, and the licentiousness of more, but that the leading people were against him, and countenanced the rest; the rector wanting to get rid of him, and ultimately reducing his income one half; the bishop giving him "a smart reprimand" on account of his omission of the words "as our hope is this our brother doth" over the corpse of one who had lived profanely, and destroyed himself with drink; and the chancellor of the diocese paying him "a little compliment" in lessening his income some pounds a year, by striking his name out of the list of surrogates that distribute licenses. His usefulness, as far as we can learn, was only such usefulness as he might have had as a dissenting minister, while his difficulties were multiplied, and his exertions restricted, by his connexion with the established church.

A Course of Lectures to Young Men and others, by Ministers in connexion with the Christian Instruction Society, delivered at the Weigh House Chapel, Fish Street Hill, in November and December, 1837, and January and February, 1838. Carefully corrected and revised by the Authors. With an Introductory Essay by the Author of "Sketches and Selections of Sermons." Second edition. London: foolscap 8vo. pp. 290. Price 3s. 6d. cloth. A list of the subjects of these lectures, with

the names of the lecturers, will be a sufficient recommendation of this volume. They are as follows:—1. The Mosaic Account of the Creation and the Deluge, illustrated by the Discoveries of Modern Science. By the Rev. J. Pye Smith, D.D. 2. The Scriptural Account of Human Apostacy, confirmed by reference to Historical Facts and Ancient Traditions. By the Rev. F. A. Cox, D.D. 3. Historical Evidence of the Antiquity of a Weekly Sabbath. By the Rev. E. Steane. 4. The Principle of Propitiatory Sacrifices recognised in the Religious Ceremonies of Heathen Nations. By the Rev. C. Stovel. 5. The Call of Abraham, and subsequent separation of his Descendants as a peculiar People, established on the authority of Ancient History. By the Rev. J. Burnet. 6. The Sojourn and Slavery of the Hebrews in Egypt, confirmed by the Discoveries of Modern Travellers. By the Rev. R. Redpath. 7. The Divine Legation of Moses. By the Rev. Joseph Fletcher, D.D. 8. The Law given from Mount Sinai suited to the Circumstances of Man, and of Universal Adaptation. By the Rev. T. Binney. 9. The Extirpation of Heathen Nations by the Jews in their Conquest of Canaan, a Righteous Visitation on the Enemies of God. By the Rev. J. Young. 10. The Subjugation of the Jews by Nebuchadnezzar, their captivity in Babylon, and subsequent Return according to the edict of Cyrus, confirmed by the testimony of Jewish and Heathen Historians. By the Rev. R. Ainslie. 11. The Fulfilment of Prophecies regarding the Destruction of Babylon and Edom, established on the authority of general history. By the Rev. T. Archer, A.M. 12. The Prophecy of Daniel regarding the Four Great Dynasties, fulfilled in the successive rise and overthrow of the Babylonian, Persian, Macedonian, and Roman Empires. By the Rev. J. Blackburn. 13. The Prophecies of the Scriptures concerning the Dispersion of the Jews confirmed by their present state among the different nations of the world. By the Rev. W. H. Dorman. 14. Prophecies relating to the Messiah, and the time of his appearance, fulfilled in the Mission of Jesus of Nazareth, and the Period of his Ministry marked by the testimony of Jewish and Heathen Writers. By the Rev. R. Philip. This union of Baptist, Independent, and Presbyterian ministers in an undertaking of this nature is wise and lovely; it applies the principle of division of labour in an unobjectionable form to the promotion of the spiritual interests of the community, and will not fail to secure a large circulation to the volume containing their joint productions.

The Imagery of Foreign Travel; or Descriptive Extracts from Scenes and Impressions in Egypt, India, &c., &c. Selected and Republished by the Author. Post 8vo. pp. 376. Price 9s. 6d. cloth.

These extracts from volumes published by

Major Sherrer many years ago give vivid representations of scenes and customs which he witnessed in India, Egypt, Sicily, Malta, Italy, Germany, Spain, and Portugal. The descriptive powers which he has exhibited are considerable, though occasionally he has erred by too much effort to exalt and adorn his style. He writes every where, however, with decorum, and sometimes makes religious remarks of a pleasing character. In a few instances he depicts scenes in which he was professionally engaged, but not in the spirit of a slaughterer. "Some readers," he observes on one occasion, "will call this scene romantic, others disgusting; no matter, it is faithful; and it would be well for kings, politicians, and generals, if, while they talk of victories with exultation, and of defeats with philosophical indifference, they would allow their fancies to wander to the theatre of war, and the field of carnage."

Hoary Head, and the Valleys below; or Truth through Fiction. By JACOB ABBOTT, author of "*The Young Christian*." 12mo. pp. 239. price 3s. 6d.; or 18mo., pp. 264, price 2s. 6d.

Transactions supposed to have taken place in the neighbourhood of an American mountain, which the people in its vicinity called Hoary Head, are portrayed in this volume in a manner which fixes the attention and interests the heart. The design of the author is to illustrate some of the effects of the depravity natural to the human mind, in producing rebellion, distrust, and alienation from God; and to show how necessary, affection for his character and entire submission to his righteous government, are to the enjoyment of genuine religion. Of the two editions which lie before us, that in twelves has the advantage in paper and typography, but that in eighteens is decorated by a landscape exhibiting Hoary Head to the eye.

The Field, the Garden, and the Woodland; or Interesting Facts respecting Flowers and Plants in general. Designed for the Young. By a LADY. London: pp. 326. Price 4s. cloth, gilt.

Works "designed for the young" may convey to their minds wholesome advice or rank poison. Parents cannot be too careful in respect to books on scientific subjects, to select such as are at least innocent. This elegant little volume is intended as a preparative for the study of botany, and we are happy to attest that a moral and religious tendency pervades it. The author has endeavoured, as she states, "to direct the attention to the wisdom and goodness of God, as exhibited in the structure and arrangement of the vegetable kingdom: and to demonstrate the confirmation which is added by nature to the doctrine declared by revelation, of a superintending Providence." The work is carefully written, and brings a great deal of information into a

small compass. It well deserves the handsome wood-cuts with which it is adorned.

"The Beast and his Image;" or the Pope and the Council of Trent. With the Number, Name, and Mark of the Pope, with the Mark of his Name in Hebrew, Greek, and Latin. Being a Commentary upon Revelation XIII. By FREDERIC FYSH, M. A., of Queen's College, Cambridge. 8vo. pp. 547. Price 12s. cloth.

The almanac which excited so much attention a few months ago, by its predictions respecting the weather, was far less adventurous than "A Table of Remarkable Years" presented to us in this volume. It stretches out, not only to the coming of the Lord, in the year 2001, but seventeen years beyond it. According to this table, which furnishes an epitome of Mr. Fysh's scheme, 1866 is to be "a fatal year to the papacy," and so is 1879, and so is 1897, and so is 1978; yet in 1897 the Pope is to destroy the Scriptures, and in 1991 he will be "a confirmed infidel." If, however, our readers are more interested in present duty than in the contemplation of such distant events, the author gives his views of this in the paragraph with which he concludes his five hundred and forty seven pages, by admonishing Protestant England: "Let her repeal the act of 1829, whereby she opened her parliament to men who worship the beast and his image, and receive his mark and the number of his name."

A Memoir of Mrs. Harriet W. Winslow, combining a Sketch of the Ceylon Mission. By MIRON WINSLOW, one of the Missionaries. Glasgow, 1838. 24mo. pp. 276. cloth.

Born at Norwich, Connecticut, in 1796, the subject of this memoir possessed many advantages in education, and the society of a circle of pious and amiable friends. She was early remarkable for an uncommon degree of energy and perseverance in whatever she undertook, became at the age of twelve deeply interested in the salvation of her soul, and, having found a Saviour exactly suited to her needs, was received into the church when but thirteen years old. She displayed much activity and self-denial as a Sabbath-school teacher, and was anxious for the spread of the gospel in foreign climes. After long and prayerful deliberation and self-examination, she became convinced that it was her duty to devote her life to the poor perishing heathen, and in 1819, left a happy home and beloved friends to accompany Mr. Winslow to the Island of Ceylon. Her memoirs are compiled chiefly from her own letters and private journal, which display great devotedness to the work in which she was engaged, and afford much interesting information respecting the inhabitants of Ceylon, and the progress of the missionary cause in that island. There she laboured with increasing zeal till January

14th, 1833, when, after a few hours' illness, she expired. The perusal of her memoirs will excite new impressions of the deep piety, prudence, and self-control requisite to constitute a faithful and useful missionary's wife.

The Missionary's Farewell; Valedictory Services of the Rev. John Williams, previous to his departure for the South Seas; with his parting Valedictory Address to the British Churches and the Friends of Missions. London: 24mo. pp. 129. Price 2s. cloth.

In this neat little volume, the numerous friends of Mr. Williams and of the work in which he is engaged, who were unable to unite in the Valedictory Services, will find every thing which letter-press can give to compensate them for their absence. The editor, Mr. Campbell, of the Tabernacle, assures us that the addresses contained in it are wholly authentic, being secured at the time by a skilful reporter, whose manuscript was subsequently revised by the respective speakers.

A Brief View of some prominent parts of Christian Doctrine. By EDWARD ASH. London. pp. 143. Price 2s. 6d.

A very small, but pretty comprehensive system of Theology, avowedly divested of dull pages on the "mint, anise, and cummin" of religious controversy, and directed simply to the elucidation and enforcement of the weightier matters of the gospel. It is perspicuous and practical.

On Individual Influence. By MARY ANN KELTY; author of "Straightforwardness." London. 24mo. pp. 61. Price 1s.

A few serious reflections on the important influence which every man exerts upon the circle in which he moves; and exhortations to professed Christians to employ this influence, even in the minor occurrences of every day life, to the glory of their heavenly Father, not by loud reproofs or professions of piety, but by a meek and even course of self-denying holiness and rectitude.

The Watchman's Cry from Zion: a Book for the Times. By EBENEZER TEMPLE, Author of "The Christian's Daily Treasury," &c. Second Thousand. London. 24mo. pp. 72. Price 1s. cloth.

The author of this work has gained a march upon us, in publishing a second edition before we have found opportunity to report respecting the first. His object is to awaken Christians to just views of their own spiritual condition, and to excite them to awaken others.

A Daily Treasury for the Christian, consisting of Texts of Scripture, with appropriate Selections from our best Christian Poets, for every day in the year. By A LADY. Dorchester: 1838. 18mo. pp. 323. Price 4s. cloth.

The Sacred Garland, or the Christian's Daily Delight, &c. By W. NICHOLSON. 12mo. pp. 360. Price 3s. 6d. cloth. Something short and devotional for each

day in the year may be found in either of these works. The compiler of the Daily Treasury has been diligent in the collection of poetical varieties to append to the texts she has selected; and Mr. Nicholson has been equally industrious in searching for appropriate anecdotes.

The Pious Publican; or A Memoir of the late Mr. Robert Ping, of the Cross Keys, Woolstone, Bucks. By JOSEPH BROOKS. Third Edition. Price 3d.

The power of divine grace to enable a man to adorn the gospel in circumstances very unfavourable to Christian consistency, is illustrated in this short account of a worthy innkeeper, who, for more than a quarter of a century, was a useful dracon of the Baptist Church at Fenny Stratford.

A few Counsels to a Young Believer. 32mo. pp. 16. Price 2d.

Written, we believe, by a Baptist minister in Liverpool, for the use of young persons belonging to his flock, and containing affectionate suggestions respecting spiritual mindedness and devotional habits.

Strictures on a Life of William Wilberforce, by the Rev. R. T. Wilberforce, and the Rev. S. Wilberforce. By THOMAS CLARKSON, M.A. With a Correspondence between Lord Brougham and Mr. Clarkson; and a Supplement, containing Remarks on the Edinburgh Review of Mr. Wilberforce's Life, &c. London. 8vo. pp. 136. Price 5s.

Vanity of vanities! Human glory, however resplendently it may shine, is doomed to be tarnished. The late Mr. Wilberforce was a man whom the best part of the community delighted to honour; but he has fallen into the hands of biographers who seem to possess neither sympathy with his tastes, nor attachment to his friends. It is to be hoped that some one, whose views and feelings resembled his own, will transmit to posterity a better portrait of him than that furnished by his sons.

The Mother's Medical Assistant; or Homœopathic Guide. Translated and abridged from the German. 24mo. pp. 76. Price 1s.

A catalogue of edge tools, which we are glad that our mothers did not play with.

The Curse of Britain: an Essay on the Evils, Causes, and Cure of Intemperance. By the Rev. W. R. BAKER. London, 1838. 8vo. pp. 277. Price 5s. cloth.

The Principle of Total Abstinence from all Intoxicating Drinks calmly considered. A Sermon preached in the parish churches of Bassingham and Thurlby, in the County of Lincoln, on Sunday, May 20, 1838. By the Rev. D. S. WAYLAND, M.A. 8vo. pp. 24. Price 1s.

Proceedings at the Opening of the Bradford Temperance Hall, on Tuesday, Wednesday, Thursday, and Friday, the twenty-seventh and twenty-eighth February, and first and

second March, 1838. Taken in short-hand by Mr. P. B. Templeton, and published under the sanction of the Bradford Temperance Society. 8vo. pp. 79. Price 1s.

Gilbert; a Poem, illustrative of the evils of Intemperance. By CHARLES DAVELIN. pp. 23.

Tee-Totalism weighed in the balances and found wanting. The Subject of a Public Discussion at Masham, on the Temperate Use of Wines and Malt Liquors, on the 8th and 9th of Nov. 1836. Also, *Replies to John Pye Smith, D.D., Professor Stuart, &c. &c.* By THOMAS FURNEAUX JORDAN. Second Edition. London, 1838. pp. 72. Price 1s.

Tee-Totalism absurd in its object, and censurable in its agency. A Letter to the Right Hon. Earl Stanhope, President of the "New British and Foreign Temperance Society." By J. C. Y. London, 1838. 8vo. pp. 16.

The temperate use of fermented liquors is in the four former of these publications condemned, and in the two latter justified. Mr. Jordan's pamphlet evinces great ability.

NEW EDITIONS OF APPROVED WORKS.

Christian Beneficence contrasted with Covetousness; illustrating the Means by which the World may be regenerated. By THOMAS DICK, LL.D., Author of "The Christian Philosopher;" "Philosophy of Religion;" "Philosophy of a Future State;" "Improvement of Society;" "Mental Illumination and Moral Improvement of Mankind;" "Celestial Scenery," &c. London. 12mo. pp. 367.

Revised and enlarged by "between twenty and thirty pages of additional facts and illustrations."

Ten Sermons on the Power and Grace of Christ, and on the Evidences of his Glorious Gospel. By P. DODDRIDGE, D.D. London. 24mo. pp. 215. Price 1s. 6d.

Re-printed under the auspices of the Tract Society from the fourth edition, A.D. 1760.

The Blessedness of the Righteous. By JOHN HOWE, M.A. London. 12mo. pp. 304. Price 4s. cloth.

Reduced to about two-thirds of its original size by the omission of superfluous matter and scholastic disquisitions. The book is the cheaper for this, of course, and for popular use it is not the less valuable, but the fact should have been mentioned in the title page.

A Sermon of Christ Crucified; preached at St. Paul's Cross the Friday before Easter, commonly called Good Friday. Written and dedicated to all such as labour and be heavy laden in conscience, to be read for their spiritual comfort. By JOHN FOXE, the Martyrologist. Third edition. London: printed 1570, and re-published with a recommendatory preface, by the Rev. G. Whitefield, 1759. Re-printed for John Bennett, Newgate Street. 12mo. pp. 44.

INTELLIGENCE.

AMERICA.

BRIEF VIEW OF THE MISSIONS, STATIONS, ETC., UNDER THE DIRECTION OF THE BOARD OF MANAGERS OF THE BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS.

Missions.—The number of missions under the direction of the Board is twenty-three. Of these, there are twelve connected with Indian tribes in North America; three in Europe—in France, Germany, and Greece; one in Africa—in Liberia; and seven in Asia—in Burmah, and among the Karens, in Siam, Arracan, and Asám, and among the Chinese and Telogoos.

Stations.—There are sixty-nine stations, including thirty-two out-stations. Fifteen stations and out-stations are among the North American Indians; ten stations and five out-stations in Europe; two stations in Africa, and the remainder in Asia.

Missionaries and Assistants.—The number of missionaries sent from this country is ninety-eight, fifty-one males, and forty-seven females; and of native missionaries and assistants about seventy, exclusive of native assistants in the printing department, viz.:

	Missionaries.	Native Assist.
Missions to Indian tribes	34	9
— Europe	8	more than 11
— Africa	5	
— Asia	51	about 50
Total....	98	70

Fifty-three missionaries have been sent out by the board during the last three years.

Churches and Members.—Connected with the missions are thirty-eight churches; twenty of which have been constituted since the last meeting of the convention. The number of their members is about 1650.

Baptisms.—125 have been added to the Indian churches, by baptism, the past year; about 50 to the churches in France and Germany, and more than 300 to the Karem and Burman. Total, at all the stations, about 500.

Printing Operations.—There are five printing establishments, embracing fifteen printing-presses, viz., one at Shawanoe, Indian territory, with one printing-press; one at Sadjirja, Asám, with two presses; one at Maulmein, Burmah, 3 presses, including a power-press; one at Tavoy, in Tenasserim, two presses; and one in Bangkok, Siam,

two presses, one a lithographic press. An additional press has been ordered to Bangkok. Of the presses attached to the Maulmein and Tavoy stations, five were sent out the last year—*American Baptist Miss. Mag.*, June, 1838.

REVIVAL IN BOSTON.

We are still permitted to record the continuance of the effectual working of the Holy Spirit, in the Baptist congregations of Boston. The interest still remains unabated every where, and in some of the congregations has but just come into full operation. Indeed, it has received an additional impulse every where, by the great accession of new laborers in the field. The denomination has, in fact, become materially enlarged by the recent conversions; for a great proportion of them have occurred in persons who have not been accustomed regularly to attend worship at all, or at least, not with our denomination. In looking over our religious assemblies, a new generation seems to have suddenly started up—a new set of strange faces occupy our seats. It is remarkable as well as gratifying, to see how soon those who have lived scoffers and aloof from the means of grace, when led to hear the sound of the gospel, are brought to acknowledge the truth, and to submit to the terms of reconciliation. It should be a solemn thought to those who pride themselves on their external observance of religion, that *such* persons accept of the Saviour, while *they* remain unmoved and unreconciled. Surely this is evidence enough that there is such a thing as becoming gospel-hardened; surely here is demonstration of the scripture, that “the last shall be first, and the first last.” The experience of the past ought to teach them that there is no safety in delay—that there is no hope of becoming more inclined to humble themselves at the foot of the cross by procrastinating, and thus cherishing their natural obstinacy; and they should take alarm, lest when this precious and inviting season shall have passed, their last summer shall be ended, and they not saved.

We have still to rejoice that there is yet no just liability to the charge of undue excitement—of a revival got up by human machinery. No means have been resorted to, except prayer, the social meeting, the stated ordinances of the gospel, and personal conversation. So little indeed have our

movements attracted attention, that it is but a few weeks since a prominent member of a church of another denomination inquired, why it was that while God seemed to be visiting cities and villages on all sides of us, he seemed not to have come near Boston. There have been already 247 baptized in three of the Baptist churches since the commencement of the year, and forty in the others. At Charlestown and Chelsea the work is encouraging, and several have been baptized. Besides this, about 100 have submitted to the ordinance of baptism in the Free-will Baptist and Methodist churches. May we be watchful, prayerful, and faithful, in all things, that the blessed work may long continue.—*Boston Christian Watchman*.

COLONY OF NEW BRUNSWICK.

The colonies of the British Empire are becoming objects of intense interest to the religious community of the Parent state. Their claims upon Christian philanthropy can scarcely be overrated. Amidst their rapidly augmenting population, nothing is more necessary than to diffuse the blessings of an enlightened and religious education. The means of accomplishing this object, in none of them adequate to the requirements of the case, are in New Brunswick exceedingly limited. The consequence is, that a very large proportion of the youth are growing up without that literary and moral culture which alone, under the divine blessing, can fit them to exert a wise and beneficial influence upon society. To remedy, in some measure, so great an evil, a seminary of learning was established at Fridmetor, in 1835, under the auspices of the Baptist denomination. The object of this institution is to afford the means of instruction in the usual branches of English literature, and of scientific, classical, and other studies, which usually compose the course of education at an academy, theological seminary, and college. Though principally under the administration of the body of Christians with whom it originated, it is open alike for the benefit of others; and persons of all denominations have both availed themselves of its advantages, and contributed to its support. The whole amount expended in the purchase of land, erection of buildings, &c., &c., is £4000. One half of this sum has been raised in the province; for the remaining half a few individuals are personally responsible. The Committee, finding it utterly impossible to liquidate the debt, and at the same time provide for the annual expenses of the Institution, determined, with great reluctance, to appeal for help to the generous and fervent

sympathies of the mother country. For this purpose, they have confided their case to the Rev. F. W. Miles, Principal of the Institution, and deputed him to bring it under the considerate attention of the British public. Mr. Miles is honoured with handsome testimonials from Sir John Harvey, Lieut.-Gov. of the province, and other respectable parties. Every thing connected with the seminary, even to its very existence, depends upon the success of this appeal; for, should it fail, the only alternative remaining will be to dispose of the land and buildings at a great sacrifice, and relinquish the means which Divine Providence has put into their hands, of educating the youth of New Brunswick.

The undersigned, therefore, having taken the case into their serious consideration, cordially agree in the object of the Committee, and earnestly recommend it to the liberality of the public.

F. A. COX, D.D., LL.D., C. STOVEL,
W. H. MURCH, D.D., J. H. HINTON,
JOSEPH BELCHER, E. STEANE.

JAMAICA.

Letters and papers of so recent a date as the 14th of August have been received. The first day of liberty was chiefly spent in devotional exercises, and the *Kingston Morning Journal* says, "As was expected, all was quiet and peaceable, and there was less of noisy mirth than might reasonably have been anticipated on such an occasion."

The new freedmen have subsequently exhibited a slowness to enter upon regular work which is not at all surprising. After the wearisome years of toil through which they have passed, it is quite reasonable that they should choose to have a few days' relaxation, before they apply themselves to the acquisition of wages. But an impediment to their immediate resumption of labour arises from the indisposition of many of the employers to make agreements with them for suitable remuneration, or even for any fixed remuneration at all. A letter from Trelawney says, "Every thing is quiet, and the people would go to work if any bargains were made, but I believe throughout the parish the people were directed to go to work on Monday morning without any previous arrangement, or being even told how much they would be paid, or asked what they expected." A letter from St. Thomas in the Vale says, "No work, we understand, is being done in this parish as yet. A correspondent states that some of the overseers and attorneys wish the people to turn out to work without entering into any arrangements, which they refuse to do." A letter from St. James's says, "The people in this

parish are at work on most of the estates without any agreement. They refuse the offer of 1s. 0½d. per day, but continue to labour, relying on the honour and liberality of the planters for fair and reasonable pay. If they do not get these in two weeks, our correspondent writes, there will be a dead stop. The labourers fix the quantity of work to be done in a day, agreeably to the scale of labour approved of by the governor during the apprenticeship. For any thing beyond that, they demand extra pay, as was usual under that system."

The only occurrence which has seemed to threaten a breach of the peace, took place on the fourth of August, at Falmouth. It had been reported that some persons who were greatly irritated against Mr. Knibb, were determined, according to one account, to shoot him, according to another account, to hang him in effigy. Immense multitudes assembled, in consequence, for his defence, determined, as they said, to protect him at the hazard of their lives; but having received assurance from the magistrates that their beloved minister should receive effectual protection, they quietly dispersed. Strangely distorted representations of this fact have been published in some of the London papers, but both private and public sources of information lead us to believe that this account is substantially correct.

BAPTIST THEOLOGICAL INSTITUTION, PONTYPOOL, MONMOUTHSHIRE.

The Annual Meeting of this Institution was held at the English Baptist Chapel, Trosnant, on Wednesday, Aug. 1st, when two sermons were preached to the students; one in Welsh by the Rev. E. Oliver, Penycæ, from 1 Cor. ix. 19, and the other in English by the Rev. D. Davies, Swansea, from 2 Tim. ii. 2. Immediately after the services, the business of the Society was transacted, when a Report of the proceedings of the Committee for the past year was read by the Secretary, the Rev. D. Phillips, of Caerleon. The treasurer, W. W. Phillips, Esq. gave a statement of the Society's accounts; and officers were appointed for the year ensuing.

This institution is supported entirely by voluntary contributions at an expense of about £400 per annum; and it educates ten young men for the ministry of the gospel among the Baptists. Upwards of a hundred ministers are indebted to it for their literary and theological advantages. The new building on Penygarn, erected last year, is likely to be soon paid for; the amount of contributions already received being above £1100, and the remaining £350 will probably be made up shortly by the additional subscriptions en-

tered into at their Annual Meeting, and by renewed efforts about to be made for that purpose. The library of the institution has been enriched, during the past year, by the addition of *thirteen hundred volumes*, forwarded by the Rev. H. H. Williams, late of Cheltenham, for the use of the students, besides several works presented by other friends.

FEMALE ORPHANS.

London Society Female Orphan Institution, Park Street, Islington, founded 1830, by the late Mrs. Bailey of Brixton, for maintaining and educating the daughters of deceased gospel ministers, and members of Christian churches.

(Thomas Challis, Esq. Treasurer.)

The late Mrs. Mary Bailey, in her lifetime, vested in the names of Trustees, upwards of two thousand pounds, and since added a bequest of nearly the same amount, to which other benefactions and annual subscriptions are being made; the interest to be applied to the support and education of the above described orphans, under the management of the London Society Protestant School Committee and Trustees.

The children are placed in a respectable boarding-school at Islington, conducted by a lady of piety and talent; from the age of seven to fourteen; at which time (the funds admitting) the Committee and Trustees have the privilege of appropriating a sum to place them in suitable situations.

Further particulars, and petitions for the admission of orphans, may be obtained of Mr. Joyce, Secretary, Ropemaker Street, Finsbury, and at the Congregational Library, Bloomfield Street.

NEW CHAPELS.

WINDSOR.

The public rooms, High Street, Windsor, formerly occupied as an Independent chapel, were opened for the use of a Baptist congregation on the 15th of August last. Sermons were delivered on the occasion by Dr. Cox, of Hackney, and the Rev. E. Steane, of Camberwell; the other services of the day were conducted by brethren W. Nash, of Drayton; Coleman, of Colnbrook, Buckland, and Pearce. The attendance was good; and a Christian feeling pervaded the meeting. The gospel is to be dispensed in this place in future, by Mr. Standen Pearce, late of the London City Mission.

DUBLIN.

The foundation stone of a new chapel has been recently laid in Lower Abbey Street, Dublin, by the Rev. J. Ford, pastor of the Baptist church in that city. The

Rev. M. Fisher, of Liverpool, and the Rev. W. B. Croggan, assisted on the occasion. A small Grecian building is to be erected, the estimated expense of which, exclusive of the purchase of the ground, is £1500; towards this sum £1300 are in the hands of the committee.

ORDINATIONS.

CHENIES, BUCKS.

On Thursday, April 12th. Mr. Benjamin Bartlett, late of Harefield, was ordained pastor of the Baptist church at Chenies, Bucks. The Rev. J. Hall, of Chesham, commenced by reading and prayer; the Rev. J. Statham, of Amersham, delivered the introductory discourse, and asked the usual questions; the Rev. W. Tomlin, of Chesham, offered up the ordination prayer; the Rev. E. Hull, of Watford, delivered the charge; and the Rev. J. Cooper, of Amersham, concluded the morning service by prayer. In the evening, the Scriptures were read and prayers offered by the Rev. W. Payne, of Chesham; the Rev. W. Upton, of St. Alban's preached, to the people; and the Rev. T. Stevenson, of Chesham, concluded by prayer. The day was very fine, the attendance numerous, and the services peculiarly impressive and interesting.

CAERWENT, MONMOUTHSHIRE.

May, 16, Mr. John Lawrence, from the church at Molleston, Pembrokeshire, was ordained pastor of the Baptist church at Caerwent, in the county of Monmouth; Brother T. J. Thomas, Penuel, read the Scripture and prayed; Brother D. Phillips, Caerleon, stated the nature of a Christian church, asked the usual questions, and offered up the ordination prayer; Brother S. Evans, Penknapp, Wilts, gave the charge from Psalm lx. 4; Brother J. Evans, Caerleon, addressed the church from Phil. ii. 29; and brother T. Leonard, Bethany, concluded in prayer.

BLOCKLEY, WORCESTERSHIRE.

On Thursday, July 19, the Rev. Thomas Smith (late of Clonmel) was publicly recognized as the pastor of the Baptist church in this village; the late respected pastor, the Rev. A. G. Fuller, having been compelled to resign his charge in March last, in consequence of ill health. The Rev. Thomas Coles, of Bourton on the Water, delivered the introductory discourse, explanatory of the nature of a Christian church, and asked the usual questions; the Rev. Joseph Price, of Alcester, offered the ordination prayer; the Rev. W. H. Murch, D.D., President of Stepney College (Mr. S.'s tutor), gave the charge to the minister. In the afternoon, the Rev. Richard Pryce, of Coate, preached

to the people; and in the evening the Rev. Benjamin Godwin, of Oxford, preached, and concluded the pleasurable engagements of the day, which were rendered increasingly interesting and profitable by the numerous attendance of neighbouring ministers, many of whom took part in the service.

Collections were made to assist in liquidating the debt remaining on the erection of the chapel, the second anniversary of the opening of which was united with the recognition service. £23 were raised, leaving a debt of nearly £400, for the removal of which the friends will have to appeal to the liberality of the Christian church.

NASH, MONMOUTHSHIRE.

August 8th, Mr. J. Williams, of the church at Castletown, was set apart for the administration of Christian ordinances at Nash, in the county of Monmouth; the Rev. T. Gillman, Newport (Indep.), commenced by reading the Scriptures and prayer; the Rev. D. Phillips, Caerleon, stated the nature of a Christian church, received the confession of faith, and offered up the ordination prayer, the Rev. E. Jones, Castletown, gave the charge, from 1 Tim., iv. 6; and the Rev. T. Thomas, President of the Baptist Theological Institution at Pontypool, preached to the people from Prov. iii., 17. Other services were held in the same place in the afternoon and evening, as well as the previous evening, in which several ministers were engaged.

CANTERBURY.

The Rev. Wm. Davies, who for the past fourteen years has laboured at Hailsham, Sussex, has accepted the cordial invitation to the pastoral office from the Baptist church, Canterbury, vacant by the decease of the Rev. Wm. Matthews, on behalf of whose widow and children an appeal to the benevolent public appears in our advertising columns for this month. Mr. Davies is expected to enter upon his new sphere of duty.

RECENT DEATH.

MR. W. B. WILLIAMS.

Died, on Friday, the 3rd Sept., at Tressnant, Pontypool, after a protracted illness, which he endured with Christian resignation, Mr. William Bona Williams, only son of the Rev. John Williams, Baptist minister, in the 21st year of his age. His unaffected piety as a Christian, his filial affection as a son, and his sincerity as a friend, endeared him to all who knew him. His acquaintance with literature was extensive, especially with the Greek and Roman classics, in which languages he was well versed.

CORRESPONDENCE.

BAPTIST IRISH SOCIETY.

To the Editor of the Baptist Magazine.

Mr. Editor,—Suffer me again, through your pages, to call the attention of the churches to the operations of the Irish Society. The spiritual welfare of seven millions of deluded Romanists is at stake. Woe to the churches if they strive not for their redemption! Woe to the officers of the society if they do not direct aright the resources placed at their disposal! Let us clearly understand the object the Society contemplates. This is necessary to a discussion on the adequate instrumentality. Its object is not to give a few respectable dissenters an opportunity to enjoy the simple worship of the meeting, free of personal expense; nor to gather those who hear the truth in their own churches round the rallying point of baptism, converting pædobaptist Christians into fellow-thinkers. However commendable this may be, it is not the object of the Society. No, the poor Irish papists are the material on which it is proposed to work. The first resolution of the second annual meeting, the appeals made on the darkness of the people, the extracts from Papal catechisms and Missals, the reports of deputations, all declare the object of the Society to be the PROMOTION OF THE GOSPEL AMONGST THE IRISH PAPISTS. Bearing this in mind, let us proceed to inquire how far Mr. Green's new plan is adapted to effect it. Mr. Green I regard as an active, benevolent, zealous brother; able to devise with skill, and execute with vigour. But firmly believing that his new system will leave the Romanists of Ireland altogether untouched; that it will merely supply the Gospel to those, who already possess it in rich measure; I must strenuously oppose it, and invoke the committee to give heed to my reasons. Mr. Green's plan of operation, whereby he proposes to elevate the Society to the position we all wish it should occupy, as far as that plan can be learned from his "Report of the Deputation of 1837," and from subsequent appointments, appears to be the concentration of the efforts of the ministers within narrower localities, and the increase of their number. His hope is to raise congregations in the large towns: to the large towns therefore he would send attractive preachers. At his views, and at Mr. Statham's, I am not surprised. They are such as naturally suggest themselves to an Englishman, and a very brief tour through Ireland is insufficient to alter them. *Making known the Word of God* is admitted to be the proper means of

dissipating Irish ignorance; but I contend that English ministers, however zealous or eloquent, cannot make known the word of God to the perishing Romanists around them; that the truth can find its destination only through the channel of readers and schools; that therefore the improvement of readers and schools ought to be the first care of the committee; and that the allocation of ministers, properly so called, in the leading towns, is utterly useless, as far as the object of the Society is concerned.

The supposition on which the appointment of additional preachers proceeds, viz., that the Romanists will attend and hear, is *erroneous in the last degree*. The Scripture reader will search out an audience, which would not, which dares not seek out an English minister. He is the only missionary adapted to the circumstances of the country. Of the same class with themselves, and assuming no spiritual authority, the peasants neither suspect nor fear him. He wins the ear and the heart, by using the language in which all their feelings are expressed. He is no polemical disputant, but a homely expositor of the sacred word. His approach is hailed with delight; and as his voice is heard in the crowded hut, the blazing turf throws a red glow on attentive and delighted countenances. But an English protestant or dissenting minister they will not hear. If he go into their midst and attempt to point out the errors they believe, his daring benevolence excites their rage, and Ate in the throng "cries havoc! and lets loose the dogs of war." The following reasons will account for their opposition.

1. They are diligently instructed in their own creed. The vessel is full to the very brim, and till it be emptied there is no room to infuse the waters of life. The activity and zeal of the priests have increased with the evangelization of the protestant church. Remembering the practical truth, "*Quo semel est imbuta recens servabit odorem, Testa diu,*" they instil the dogmas of Trent into every mind as it opens its capacities. Every monk-house, every monastery, every chapel, after last mass, resounds with the busy hum of children imbibing the superstitions of their faith: they are taught to regard our doctrine as leading sure damnation in its train; who can wonder then, at their refusal to hear us! 2. The discipline of childhood is admirably followed up in maturer age, and the confessional confirms the horror of heresy conceived in youth. The following questions are put to the penitent. "*Have you by word or deed denied your religion, or gone to the churches*

or meetings of heretics, so as to join any way with them in their worship, or to give scandal? How often? An answer in the affirmative exposes to severe penance, from the torture of which the flesh recoils. What Romanist, with such prospects, will frequent your assemblies? 3. The political detestation of the English, which centuries of misgovernment have confirmed, must be added to the religious causes. Poor, and miserable to the last degree, owing his wretchedness to English negligence or oppression, the Irish peasant can entertain no great respect for our sincerity or benevolence; and when that benevolence exerts itself to withdraw him from his religion, he regards it as mockery, and treats it with scorn. While these influences continue, it is vain to expect congregations of the common people: a few here and there induced by curiosity, may once and again attend, but a general or continued attendance is a dream of fancy. Some may suppose that dissenting ministers would meet with a more favourable reception than the church clergy: this is Mr. Green's opinion, expressed in his report. "It is probable," he writes, "they would have hearers from among a class who will not listen to a clergyman, charm he never so wisely." This observation could never have been made by one who had resided in Ireland. *Dissenters are objects of much greater detestation to the Romish priesthood and people, than are churchmen.* The reason is obvious. Dissenters are at much the further remove from their religious rites and doctrines. It is politically convenient for certain conspicuous Romanists to court the dissenters of England, but in Ireland they are called by the vilest names, and denounced as doubly damned.* Oppose the papal heresy even in this country, and you will soon be saluted with the *pus atque venenum*, which the bile of a priest can so readily discharge. Be not deceived; a papist will listen to a clergyman more willingly than to a dissenter; for *his religious hate is more deadly than his political.*

Again, Mr. Green may exclaim, "opportunities for preaching in Ireland few! hearers with difficulty obtained! danger incurred! it may be so in some districts, but generally the deputation feel persuaded this is rather the suggestion of timidity, and perhaps of party feeling, than of the zeal, the devotion, the affectionate interest in Ireland's welfare, that has made the attempt." For this extraordinary passage I was not prepared even from the enthusiasm of the secretary. The experience of all ministers, church, presbyterian, and dissenting, who

know anything of Ireland from long residence in the country, is scouted, noted with contemptuous admiration, and ascribed to *timidity and party feeling*, to a deficiency of zeal, devotion, and affectionate interest. By "preaching in Ireland," I presume is meant, preaching to the seven millions of papists; on what ground is Mr. Green persuaded opportunities of preaching to *them* are not few? In an obscure village, Mr. Green examined one of the Society's schools, held in a cabin. A woman went out and told the neighbours an Englishman was going to preach. Curiosity attracts the wondering peasants to see and hear; and on *this fact* is the statement made. Does Mr. Green suppose he could secure their attendance, if he resided on the spot, because they dropt in to gaze at the passing stranger; or that in those parts, beyond the influence of the Society's schools, he could have commanded even such a casual audience? I will meet his fact with another. For three years I preached the gospel in Ardee, without fee or reward; first in my own hired house, then in the public market-place. My political opinions were well known to be favourable to the Romanists. I never could get ONE to attend a service. After my second sermon, I was waylaid and almost beaten to death; my head was cut in several places, and the effects of one blow I feel to this day. My experience, and the experience of all other ministers who have laboured in Ireland is, that *opportunities of preaching to the papists are few, that hearers are obtained with difficulty, and that danger is incurred.* I believe I am not a coward. I am sure I am not an Orangeman. The committee may rest persuaded, that however bright the talents, or energetic the zeal of the ministers they locate in the large towns, the papists,—the seven millions,—the body of the people,—those for whom our sympathies are awakened, will not be found among their auditors. This fact enables us to detect a fallacy in the appeals made on the amount of population. "Ought not the Society to do more for Tullamore with its seven thousand, than it does?" To *six sevenths* you have no access but through the readers, for they are papists. You send a minister to *them* in vain. How many of the eighteen thousand of Clonmel will attend any protestant place of worship? Between two and three thousand alone. So that you are sending your missionaries, in point of fact, to the one thousand of Tullamore, and the three thousand of Clonmel. Now the next question is, are the protestants of Ireland, who alone will hear your ministers, provided with the gospel? If they are, your ministers are not wanted: in sending them, you are taking the bread from the starving to feed the full.

* When a school-boy in Thurles, both Protestants and Catholics united in oppressing my father's children, and as we passed along the road we were constantly insulted.

Your ministers may induce protestant christians to become Baptists: but this, however laudable, is not the object of the Society. It loses sight of the sectarian object of *promoting our views on baptism*, in the nobler design of *promoting the gospel* amongst the deluded papists. If your appointments are not made with a view to this object; they are useless. I have already shown the papists will not hear your preachers, may I beg the attention of the reader to the next step of the inquiry,—Have the protestants of Ireland the gospel?

The opinions entertained on this side of the sea, of the Irish clergy, are not very correct. The unhappy contests concerning tithes have brought out one or two of that body into strong and unenviable prominence, as men ready to sacrifice life to their legal demands. Hence they are generally considered to be under the dominion of a cruel avarice,—monsters devoid of common humanity. Others estimate the Irish clergy by the priests of our own establishment; and consequently set down the great majority as teaching soul-destroying error, and the evangelicals as demi-orthodox in doctrine, narrow in spirit, and impregnated with the quintessence of hatred towards dissenters. Such opinions are far from just. The generality of the Irish clergy of the *present day*, are men who preach the whole truth, men of enlarged charity; men who will call sinners to Jesus in a meeting-house, or in a barn, or in a smoke-polished hut; men who will dare to pray as the Spirit, and not the Act of Parliament has ordained. It is pleasing to trace the goodness of our Lord in raising up within the establishment men of faith and love, who will tend a spiritual body, when all the pomp and circumstance of the political church shall have been swept away in the righteous judgments of God. Many such men I could name, but of the correctness of my statement let Mr. Green be the evidence. "He (Lord Lorton's chaplain) is one of those ministers of the Irish church, who are constantly itinerating through different parts of the country. One, sometimes two in company, employ a fortnight in travelling and preaching in school-houses, court houses, churches, edifices of every kind, to which they can gain access, once, twice, or more daily. Their audiences are mostly protestant." It will at once be admitted those protestants who enjoy the labours of such men, need not our ministers to preach to them the gospel.

The Presbyterians, who very nearly equal the Protestants in numbers, and are deeply attached to their own church, enjoy a ministry as sound, as faithful, as judicious as the Dissenters of England. I do not of course refer to the Arian or Socinian minority; but to the members of the Synod of Ulster, and the

Secession. They do not need the gospel at our hands. The minor divisions are less likely still to require, or use our services.

I have thus, I think, made good my case. Mr. Statham admits the perfect accuracy of my statements. I have shown the Papists will not receive the gospel, and the Protestants do not want the gospel, at the mouths of our ministers. What is the necessary conclusion? THAT PORTION OF THE NEW PLAN WHICH CONTEMPLATES THE APPOINTMENT OF MINISTERS TO THE PRINCIPAL TOWNS, IS NOT CALCULATED TO PROMOTE THE OBJECT OF THE SOCIETY. And again, AS READERS HAVE ACCESS TO THE ROMANISTS, WHILE MINISTERS HAVE NOT, THE ATTENTION OF THE COMMITTEE OUGHT TO BE PRINCIPALLY DIRECTED TO THE INCREASE AND IMPROVEMENT OF THAT AGENCY. When the society began its operations, the Protestant Church presented a far different scene to that it now wears. Your ministers THEN were required, and their exertions have contributed, in their respective spheres, to the happy change. That time has past. The Protestants no longer demand our assistance. All our attention must be turned to the *seven millions of perishing Romanists*. On the schools I have said nothing. I shall reserve them for future consideration; but I would observe in passing, the letters of the arrogant M'Hale prove they should be preserved, as sanctuaries where the young may yet find the banished bible, and learn the words which make wise unto salvation. If the improvement of education in Ireland form a ground for dissolving the schools, the improvement in preaching may well justify your non-augmentation of ministers. Two appointments have lately been made which will illustrate my views. Acting on the proposed system of occupation, Mr. Campbell has been sent to Cork; and a student of the Royal College has been commissioned to labour in Belfast—"a fair and beautiful spot in the moral wilderness." Neither of these appointments seem to me calculated to promote the object of the society—making known the gospel to the seven millions of the ignorant. The Catholics of the north are even more cautious of Protestant preachers than in the other districts; your Belfast minister cannot therefore hope for them. Mr. Morgan, Dr. Cook, Dr. Harma, Mr. Wilson, Professor Edgar, and I know not how many others, preach the gospel amongst the Presbyterians. The clergy of the establishment are generally faithful and zealous. Belfast is as well supplied as the most favoured town in England. Why, then, expend your resources on the "fair and lovely spot," while the "wilderness" is neglected? What result can follow such an appointment? If your minister be a man of superior talent, he may convert some few Presbyterians to our opinions on baptism,—but is this promoting

the gospel amongst the ignorant? The case of Cork is still worse. The Baptist Church in that city possesses an endowment "somewhat considerable," which the very respectable persons connected with the interest could easily augment, so as to afford an adequate provision for a minister, without English aid. Instead of this, Marlboro' Street Chapel is given to the society; the Church is served, free of cost; those who dislike the Episcopal, the Presbyterian, or the Independent ministers, obtain another chance of gratifying their taste; but *how far is the object of the society secured?* Will the churches of this country, burdened as they are with local and foreign operations, consent to be taxed to eke out the endowment of Cork, or send another labourer into the "fair and beautiful spot" whose loveliness proves the admirable moral culture it enjoys? Will they submit to have their feelings excited by pictures of *popish* darkness, while their offerings are applied to feed the well-fed Protestants of large towns?

I cannot conclude this letter without a brief reference to Clonmel. On the appointment of Mr. Smith to that sphere, I wrote the secretary to warn him, that any effort to raise a Baptist interest there must fail. No preacher could have succeeded. Not Stovel, whose philosophical mind so quickly seizes the general principles which lie concealed in facts and texts, and whose eloquence displays them with such felicitous perspicuity; nor Hinton, who boldly dashes through the established boundaries of orthodoxy, revelling in a spiritual independence in advance of his age, astounding and charming, perplexing and pleasing, in the same short hour; nor any other man, whatever his gifts, could raise an interest in Clonmel. Why? Because there is no Protestant population unsettled or untaught. Because the Protestants are strongly attached to their own pastors and forms. Because, though superior eloquence might attract them for a season, they would not abandon their own communions. When my reverend father, who has served the society two-and-twenty years, the latter of which have been devoted to the laborious toil of collecting, resided steadily in C., his personal influence secured him a respectable attendance. But the funds of the society rendered it necessary he should be almost constantly in England. It then became a question whether the society should incur the expense of another agent, or the chapel should be at the service of the orthodox Presbyterians, who were eager to establish a congregation. Economy and christian love decided the adoption of the latter alternative. ✓ My father's congregation consisted chiefly of Presbyterians and Episcopalians. They have both now retired to their own borders, where they are fed with the finest of the wheat!

One Baptist and one Independent family remain. Is the object of the Society effected by supplying them with the gospel free of charge, save to the Churches of England?

Such men as Berry and Mullarky are the true preachers for Ireland. Increase their number, and let your present ministers be retained as superintendents, preaching when and where they can. The churches will then be satisfied that their funds are employed for the poor Irish Papists. But if the funds are to be applied to the support of ministers in large towns, where the gospel is faithfully proclaimed, while readers and schools are comparatively neglected, it will become the denomination to reflect, whether it cannot serve the general cause of the Redeemer more effectually by sending preachers to the unoccupied districts at home, where they would be welcomed, than by placing them in the Protestant fields of Ireland, which they need not cultivate, or the wide desert plains of Popery, which they cannot.

Trusting that Mr. Green and the committee will pardon the freedom of my observations, and give me credit for that which I believe they have fully at heart—an anxious desire for the welfare of Ireland,

I remain, Dear Sir,
Yours in the Lord,

GEORGE HENRY DAVIS.

P. S.—I thank Mr. Statham for his kind observations, though I am compelled to dispute them. That there was once an intention at head-quarters to sacrifice the schools and readers to preachers, I am convinced, from a conversation I had with Mr. Green some time ago; and I am not sure it has not, in some measure, been carried into effect. In 1833 the Society had eighty-seven weekday schools, and twenty-five adult. How many has it now? It employed FIFTY-ONE readers. How many does it employ now? What has become of the Sabbath readers? What are the "several alterations" which Mr. Green declares "*are now being effected?*" What the others which will in due time be proposed?

Ballina, Sept. 15th, 1838.

DEAR SIR,—I have just received our Magazine for August, and have been reading the letter of Mr. Davis, respecting what he considers to be the best means of propagating the gospel in Ireland. I have not the pleasure of knowing this gentleman, but I differ very much from several of his statements. I beg to make the following remarks.

I think that the letter of Mr. Davis, when analyzed, contains the four following propositions:—That the National Church has a just claim to the people around. That the ministers of the National Church are eminently pious and devoted men. That schools

and readers are the *only* effectual means that can be used in Ireland for promoting the gospel. That our preachers are almost useless persons, and create an unnecessary expense.

With regard to the first proposition, that National Churches have a just claim to the people around them, I confess that I am of a very different opinion. Mr. Davis presumes that we are "not sent to convert the various classes of Protestants," as they attend their "proper fold—with a laudable regularity;" and to convert these sinful men would be to "seduce them from their own communion." I feel persuaded, however, that these Protestants want converting, and many of their ministers too, or else ministers and people must both perish in their sin. Their careless indifference, and unholy lives, cloaked under a mere nominal profession, is sufficient evidence that they are far from the kingdom of God; but whether we may be sent to convert them, is another question. As the Lord enables me, I intend to preach the gospel to them, and every body else, as often as I can, and I should greatly rejoice in being instrumental in the hand of God in "converting them from the error of their way," and safely conducting them to eternal glory.

Mr. Davis says, that "More humble christians, more devoted ministers, more simple and earnest preachers of the whole truth, are not to be found." I greatly rejoice that good ministers, in the Church of Ireland, are on the increase. They have pious and devoted men amongst them, and I have no wish to detract from their humility, devotedness, or zeal, in preaching "the whole truth." But are *one half* of our national clergymen christians? From their manner of life, I am afraid not. For my own part I have met with *more* opposition in preaching the gospel from clergymen, than I have from priests. So long as we preach the gospel, and never attempt to collect our converts together, but let them go to the church, all will be well. Let us, however, build a few chapels and form a few scriptural churches, and you will find that these devoted men will instantly take the alarm. I hope that we have dissenting ministers in Ireland equally humble, devoted, and simple as any in the Established Church. The fact is, popery will always oppose our schools, and Episcopalianism will always be hostile to dissent; the former knows that a scriptural education will give a death-blow to their system, and the latter perceives that as dissenting churches increase, Episcopalianism will fall to the ground. If we were content to remain "hewers of wood and drawers of water," they would let us dwell in quietness amongst them; but if we attempt to build a temple of our own, we shall be viewed as an enemy in the land. John said, "Master,

we saw one casting out devils in thy name; and we forbad him because he followeth not with us. And Jesus said unto him, forbid him not: for he that is not against us is for us."

In reference to schools and readers being "the *only* effectual means the circumstances of the country permit our Society to adopt for its improvement," I think it is a mistake. I believe that readers and schools are important, but I do not believe that they are the *only* means that we can adopt for promoting the gospel in Ireland. When I came here from Eagle-street, about five years ago, I think that we had between 60 and 70 schools in the Sligo and Ballina District; now we have only about half that number; but almost in every place other *scriptural* schools have been established in their stead. Since the national schools have been erected, I think that an increase of scripture readers is of the greatest importance. Education without religion, in France, led to infidelity;—education without religion, in Ireland, would land us in superstition and idolatry. So far as I know the mind of the Committee, they are far from treating the "readers of schools as of very secondary importance," but the country is very different now to what it was twenty years ago, and it appears desirable that we should be more of a *Missionary Society* now than we formerly were.

With regard to Mr. Davis saying, that "Preachers, unless as superintendents of the schools, &c., I look upon as a *very unnecessary and almost useless expense*," I consider it to be entirely at variance with the word of God. Jesus has said, "Go—preach the gospel to every creature," but we are told that our preaching is useless in this country, and that to expect more good resulting from the faithful preaching of the gospel than from the readers and schools, is to reject means that have been useful "for the adoption of others more fascinating but more visionary." That is, if I understand it, we may expect more good resulting from an institution of man, than we may from one that has been instituted by Jesus Christ. Preaching the gospel may be "more fascinating," but then it is "more visionary." So says expediency and the wisdom of man. But where is the wise?—as, in the days of the Apostles, "it pleased God by the foolishness of preaching to save them that believe," even so now it is in the present day.

In a sermon preached by Dr. Young, of Perth, in Belfast, last April, he says, "In 1776 the proportion of Protestants to Catholics was as one to three, and now it is as one to ten! This is what a state creed has done for you the last 70 years." I feel persuaded that the operations of the National Church have made more Catholics than Protestants.

We need not, however, marvel at this. The very root of the system is evil, and the blossom must go up as dust. The two curates in this town, instead of "going every where preaching, that men should repent," take up a considerable portion of their time in going about to *command* the people not to receive Dissenters into their houses, or go and hear any sectarian preach.

Popery is entrenched in the depravity of the human heart, and bids defiance to *force*, but it cannot stand before the preaching of the cross. Several of our members at Coolany, at Easky, and Ballina, are converts from popery. The people in general are willing to hear. I know a man that has preached eight times this last week, and in some places had a good congregation, composed of Methodists, Churchmen, and Catholics. Let us "preach the word," and sooner or later God will crown our efforts with success. The Church of Rome, I apprehend, is "the *Mother of Harlots*," and I believe that *all* other ecclesiastical establishments are her corrupt progeny, consequently I look to those devoted men who belong to our dissenting interest, as the persons by whom the gospel will be principally propagated in Ireland.

Brethren! never let us forget what Jesus in his commission has commanded us to do. Preaching is so important, that even the Emperor Julian, says Robinson, endeavoured to establish something similar to it among the Pagans. Let us also look to Jesus as our illustrious example; he "preached the word unto them." The Saviour paid very little or no regard to *place*, hence we see him proclaiming the gospel in the synagogues—in the temple—on the mountain top, in private houses, or by the sea-side. He was not much concerned as to *time*,—mornings, evenings, sabbath-days, and festivals, were embraced by him to proclaim the words of eternal life. He was equally unconcerned about *posture*; he stood or sat, as circumstances seemed to require. O for the spirit, and devotion, and zeal of Jesus. Then we should be seen not only preaching in our chapels and school-houses, or the peasant's cabin, but we should be seen reading with the ignorant, conversing by the way-side, and proclaiming the everlasting gospel at penance, stations, and holy wells.

"Brethren, pray for us." Instruct us by your advice, sustain us by your council, and encourage us by your prayers. The gospel must finally prevail, popery must be destroyed, and superstition shall be overcome. Let us labour, and pray that God will send more labourers into his vineyard, and in due time we shall reap if we faint not.

J. BATES.

THE BATH SOCIETY FOR THE RELIEF OF AGED BAPTIST MINISTERS.

To the Editor of the Baptist Magazine.

SIR,—I am directed to forward these papers to you, with my confirmation of the stated unpleasant press error, and to urge the insertion of this and the enclosed papers in the magazine for October, and you will oblige many of your readers, as well as

Yours, respectfully,

T. SMITH.

26, Belvidere, Bath,
Sept. 13, 1838.

The member of the Aged and Infirm Baptist Ministers' Society who inquires, through the *Baptist Magazine*, respecting an apparent inconsistency in the cash account, is informed that it was an error of the press, as the accompanying corrected report will show; and as, indeed, would otherwise appear, by comparing the two last reports with reference to the declared amount of funded property. A few copies were sent out before the error was observed; the rest were corrected. It is hoped that the individual addressed will acknowledge in the next magazine the receipt of the present report, and be kind enough to state the explanation.

JAMES GRANT SMITH, ESQ., TREASURER,

In Account with the Society for the Relief of Aged or Infirm Baptist Ministers.

Dr.	£	s.	d.
Balance in Treasurer's Hands..	99	12	9
Amount of Collection & Donation	6	15	6
Amount of Annual Subscriptions	3	1	0
Amount from Beneficiary Membs	161	16	0
Amount of Dividends on Stock	120	15	0
	£392	0	3

Cr.	£	s.	d.
Expenses and Postages	3	5	0
Do. of Printing, Stationery, &c.	12	5	6
Cash paid to Eighteen Claimants	116	11	0
Purchase of £150 3½ per Cent. Stock*	154	10	2
Balance in the Treasurer's hands	105	8	7
	£392	0	3

Capital—£3,600, New Three and Half per Cent. Stock.

Audited, July 10th, 1838, by

JASPER GAY.

GEORGE WEST.

* This is the item respecting which inquiry was made last month by "An Old Member;" £100 having been printed, instead of £150.—Ed.

THE WIDOWS' FUND.

To the Editor of the Baptist Magazine.

SIR,—I have been directed by the Managers of the Widows' Fund to request you will oblige them by the insertion of the annexed address in the body of your magazine, at your earliest convenience, as it will be quite impossible to continue the present grants to the widows whose cases have been already approved, or to admit additional cases, unless considerable support is afforded by the religious public.

I remain, respectfully,

Your most obedient servant,
H. K. SMITHERS, Sec.

An Appeal to Dissenting Ministers and their Congregations, on behalf of "The Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations."

It has of late been frequently remarked that, owing to the number and novelty of Institutions recently established, those of an earlier date are in some danger of being neglected. If societies newly formed, not only embrace the objects contemplated by their predecessors, but are obviously improvements upon their plans and operations, the increased attention and support they obtain should be a subject for congratulation rather than regret.

But the "*Widows' Fund*," one of the earliest efforts in the career of Christian benevolence, being founded in 1733, has not been superseded by any of the excellent societies which have since arisen. On the contrary, their general tendency being greatly to increase the demand for ministerial exertion, has occasioned the applications for assistance from this institution, to multiply in proportion to the additional number of labourers thus called into the spiritual harvest, who, after having served their generation by the will of God, are fallen asleep; leaving their husbandless wives, and their fatherless children, to the fostering care of a gracious Providence, and the generous exercise of Christian beneficence.

The design of this venerable institution so entirely commended itself to the opulent and influential among Protestant Dissenters, that its managers were encouraged to advance the exhibitions from time to time, until, in 1811, the annual grant to widows, residing in England, was fifteen pounds, and to those in Wales, eleven pounds. It was, however, soon perceived, that to continue this amount of assistance, and to admit such additional applications as are yearly presented, would be impracticable. It has, therefore, become imperative to reduce the fifteen pounds to ten, and the eleven pounds to seven; and, earnestly hoping that it may not

be found necessary either to diminish the distribution now made, nor to refuse relief to those new cases, which, in the administration of Divine Providence, are so frequently occurring, this appeal is urged upon the attention of the benevolent of every Christian denomination.

That this admirable institution should not be enabled to maintain its present position is not to be believed; especially when it is considered that the object it contemplates is invested with a claim of no ordinary importance—that its management has been invariably distinguished by an impartiality which knows no preference of denomination and that there is scarcely a society of any magnitude, whose affairs are conducted at an expense so inconsiderable.

No, the tear of the Widow will not fall unnoticed, nor will the cry of the Orphan be lifted up unheard, it certainly is not too much to expect, that, by such appeals, the tenderest sympathies of our ministering brethren will be awakened, and that, in recommending the institution to their friends, individually and collectively, they will exert their valuable influence. Nor can it be doubted that the members of our churches generally, will feel the importance of aiding its operations by their subscriptions and contributions. And, especially may it be hoped, that those Christian communities, throughout England and Wales, the widows of whose departed pastors, of whom, there are, at this time, more than *Two Hundred* assisted from its funds, will unite their endeavours to sustain and perpetuate the generous flow of its benevolence.

Annual Subscriptions of One Guinea, and Life Subscriptions of Ten Guineas, or from ministers, Five Guineas, entitle to a share in the management of this institution; and, in the earlier period of its history, such valuable aid was extensively afforded, but death has considerably diminished the amount of annual subscriptions, and made the adoption of some means to supply the deficiency indispensable. Indeed, the managers have long had reason to believe, that the claims and necessities of this institution are comparatively unknown, and that a brief representation of the important purpose for which assistance to its funds is solicited, and the catholicity with which its operations are conducted, might be all that is requisite to secure the effective sympathy of the Christian public, and the continued efficiency of the "*Widows' Fund*."

Subscriptions and donations will be thankfully received by the Treasurer, STEPHEN OLDING, Esq., 29, Clement's Lane, Lombard Street; or by the Secretary, Mr. SMITHERS, No. 2, White Hart Court, Lombard Street.

London, Sept. 1, 1838.

ON THE SUPPORT OF RELIGIOUS SOCIETIES.

To the Editor of the *Baptist Magazine*.

DEAR SIR,—I have somewhere met with the remark, that it but seldom occurs to any body of men to seek its own reformation. While observation justifies the remark, nothing will justify the conduct, where evils are existing which require to be rooted out, and energies are dormant which might be usefully employed.

The urgent appeals of several of our societies have drawn a large measure of public attention to their proceedings, and the dilemmas in which they have been placed through the uncertainty of their incomes, and the frequent representations of approaching crises, have induced many members of our denomination seriously to question the propriety of placing societies in circumstances attended with so much risk. It has hence become a question, also, whether there are not evils in the present system of procuring pecuniary support, and I respectfully invite the attention of the denomination to those which appear to me most open to objection.

We have three societies which appeal to the whole body for support; the Foreign Mission, the Home Mission, and the Irish Society. The claims of each have been admitted by the churches generally throughout the land. It is understood among us that these societies ought to continue their operations, and that the expense is to be borne by ourselves. Now if this were for one moment a matter of doubt, the present mode of *pleading* for support is perfectly consistent; but as it is no longer a question, as it is perfectly understood, why should not the present expensive mode of raising funds, with all its disadvantages, give place to some wise and well considered arrangement with every church in the kingdom.

Let us for a moment look at the evils attending the present system. Each society is making individual applications of an expensive character, both in respect to time and money; the frequent recurrence of these applications (arising from each society having a separate agent or agents) interferes much with the careful consideration of the claim;* the want of concert between the several agents frequently causing the disappointment of a brother who has been but just preceded by the agent of another society, leading to feelings very much akin to those which arise from clashing interests; the pastoral labours of ministers being interrupted when extra exertion is made among our country friends; besides which, the very

character of the appeal is almost necessarily adapted to the passions rather than the principles of Christians.

If, Sir, these are evils necessarily connected with the present system, but not necessary to the advancement of the Redeemer's kingdom, is it not incumbent upon us carefully and with much prayer for that wisdom which cometh down from above, to approach the question, and seek by one simultaneous movement to cast our societies upon the *principles*, instead of the *feelings* of the church?

I am afraid of occupying too much space, or would further offer some suggestions on the present mode of management, as well as some hints for an improved system.

I am, Dear Sir,

Yours, respectfully,

Westminster, Aug. 13, 1838.

J. F.

EDITORIAL POSTSCRIPT.

A correspondent has sent us a kind letter, for which we have not had a spare column either last month or this, on the importance of exertion, on the part of ministers especially, to enlarge the circulation of the magazine. The anecdotes which he relates refer to times that are gone by, and we hope that now there is an increased desire among the pastors of our churches to promote its sale. "I am acquainted," observes our friend, "with a minister in the country, who until the summer of 1837, was an Independent, but being perfectly satisfied of the propriety of believers' baptism, he was, upon his profession of faith, baptized by a neighbouring Baptist minister. Since then, upon two occasions, he has baptized some of his hearers. The people are very poor, and I have sent to the minister, to be read by his hearers, and particularly by the newly-baptized persons, *The Baptist Magazine* from January to June, 1838; and if I am spared until the close of the year, I intend to send the other six numbers. I should hope that every Baptist church in every county town of England might easily supply every poor church in the county with a copy."

The committee of the House of Commons appointed to inquire into the working of the New Poor Law, have made their final report, wherein they state that "in accordance with a minute issued by the Poor Law Commissioners, on the 12th of March, 1838, and subject to the regulations therein contained, it does seem desirable that on the Sabbath-day inmates of the workhouses should attend divine service in the church of the parish in which such workhouse is situated; and that those paupers who cannot conscientiously join in the service of the established church, should be permitted to attend their respective places of worship."

* This very much helps self-deception in some cases when men consider that they must be doing *much* for the cause of God because they are doing *something* often.

MISSIONARY HERALD.

CCXXXVIII.

OCTOBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

PATNA.

The following letter from Mr. Beddy, dated Patna, 15th of April, furnishes affecting evidence of the strength of those prejudices which obstruct the reception and acknowledgment of the truth among the inhabitants of India. Meanwhile, famine is spreading fearful desolation through a wide and populous district, where there are few indeed to direct the perishing multitudes to the only refuge. To use the expressive language of an ancient prophet, God is *marching through the land in indignation, and threshing the heathen in his anger*. Oh, that this may be but the prelude to the displays of his healing mercy!

Patna, 15th April, 1838.

My dear Brother,

Since I had last the pleasure of addressing you, I have been out in a district called Tirhoot, and although nothing particular occurred beyond the ordinary course of missionary work, preaching and distributing the word, yet on the whole I felt much gratified with my journey from the kind manner I was received by many, and the number of tracts, &c., that I was called on to distribute. There is little opposition now to be met with in preaching, except from the Mohammedans, who still continue to testify the greatest bitterness and opposition to every attempt to preach salvation through the atonement of our blessed Lord: but alas, here the matter seems to stand; there appears to be a heartlessness with regard to salvation and future things among the people that almost baffles description.

However, amidst these desponding scenes, now and then a something seems to spring up to revive our spirits, but this awful stumbling-block, caste, presents itself as a

barrier that no trifling energy, and no ordinary degree of faith can surmount. I am not without hope, that there are three or four, at least, here who are almost persuaded to renounce caste and all for Christ: but it is a great sacrifice. A servant of mine, of almost the lowest caste, a sweeper, whom I have had with me for about five years, and on whom I yet hope the word has made some impression, voluntarily gave up caste, he said, for Christ's sake, and to obtain salvation. He had been telling his family for ten or twelve days he would do so, but they did not believe him sincere; but when he had done the thing, he was assailed with the most indignant treatment, beaten by his sister, and, subsequently, taken away and bound; his mother, wife, and sister declaring they would kill themselves, rather than that he should become a Christian. The sister was also a servant, and the whole of them living on our premises. When persons thus situated acted so, what may we not expect from strangers? His family so far won upon his affections, that he had not power to withstand their solicitations, and he has again taken up caste. What may be the result I cannot tell; the Lord only knows what induced him thus to act, as also if there is any grace in his heart. I have been down during the month of January, to see brother Leslie; you have heard that he is poorly, and my last does not say that he has much improved. My chief object in going down was to assist him, and, if possible, to persuade him to go to sea for the recovery of his health, as both medical and other persons unite in saying that nothing but a voyage to sea will restore his health; but this he positively declines.

We have an awful visitation of Providence to the westward, a famine which is consuming thousands, and yet no cry of repentance, no forsaking their dumb idols. May the Lord in infinite mercy pour out his Spirit upon these dry bones! O that the prayers of his people may be heard, and answers sent in behalf of this poor be-

nighted land. All around is one barren prospect, no thought, no concern, all dead in trespasses and sins. The weather is now awfully hot; the heat from the ground, even under a shade, something like that sent forth from a great heated furnace: the ground has become dry and hard, just like the hearts of the people around us. We indeed seem to labour in vain and spend our strength for nought, but the Lord's time is fast approaching; soon, soon I hope will India's sons and daughters come bowing before the cross of Christ. Send us prosperity, O Lord!

Yours affectionately,
HENRY BEDDY.

JAMAICA.

We are happy to announce that the mail from this important island arrived just in time to allow us to insert, in our present number, intelligence as to the manner in which the ever-memorable first of August was celebrated. The question of wages, it must be owned, is one of considerable difficulty, and our missionaries have been called upon to use their influence with both classes, the employers and the labourers, to adjust it to mutual satisfaction.

From the north side of the island, Mr. Oughton writes, under date June 26th.

My time is now very fully occupied. Almost all the managers of properties are sending to request that I would assist in fixing scales of wages, &c. with their people, and I am happy to say that the majority of them evince a disposition to act fairly, and meet, by a liberal conduct, the altered and improved spirit of the times. Oh, pray that their prosperity may not become a snare to their souls; but that with civil emancipation they may also receive that more glorious boon of liberty with which Christ makes his people free!

Mr. Phillippo, from Spanish Town, a few days later, on July 7, thus refers to the same subject:—

It cannot be dissembled, that many proprietors and managers seem to manifest every disposition to annoy and impose upon the people under them by idle threats of expulsion from their properties, and by disgraceful proposals for their future services. As a consequence of the dissatisfaction occasioned by these circumstances, and others of a similar kind, occasioned by misrule, I have often, within this last week or

two, been ready to sink beneath the fatigue of travelling from place to place, for the purpose of securing permanent and general good-will.

A day or two ago, I visited almost every estate and penn in the neighbourhood in which I understood the least excitement prevailed,—assembled the people privately in their towns, and at their work, and, with all the earnestness and arguments I could exercise and command, entreated them, even under the most trying circumstances, to manifest the patience, forbearance, and respectful demeanour, of true followers of Christ. Nor, in any single instance, were these efforts unavailing; all, with one voice, declared their resolution to take off the crops without delay, to agree to whatever was equitable, and to cultivate future habits of industry and peace. But, while I have thus judged it advisable to apprise you of the real cause of any discontent that may possibly reach your ears, I would, at the same time, guard you against the apprehension of any thing extreme. The 1st of August, I doubt not, will pass over with all the peacefulness and sanctity of a Sabbath; and the majority of the planters, I am persuaded, acting in accordance with the spirit and changes of the time, will secure the willing services of the people on the following Monday. This, however, I may say, I have obtained almost as a pledge from the whole apprentice population by whom I am surrounded, both in town and country, amounting probably to 10,000 individuals. Some of the proprietors and attorneys, and these among the most wealthy and respectable, have submitted for my remarks their calculations relative to a scale of wages, &c.; at the same time declaring their determination, as ultimately most advantageous to themselves, to act towards their labourers upon the strictest principles of equity. Terms, acceptable and beneficial to all parties once concluded, upon one or two of the principal properties in this parish, under the management, or in the possession of persons heretofore reputed liberal and humane, I have cheerfully offered my services to facilitate their universal adoption, as far as my humble influence extends; and I have no doubt, from the character of the persons with whom the proposals originate, and from the importance and influence of the parish, that such an impetus will be given as will secure their speedy adoption, more or less extensively, by the mass. As the effect of the changes that are so rapidly progressing, and as illustrative of the ease with which men regulate their policy by their interests, I must not omit to inform you of the bright and glorious prospects which are now opening up to us for the

prosecution of our glorious work. I am persuaded, that there is now scarcely a proprietor or manager, of any extent, in the whole district which I occupy, but who would be glad to afford me all the encouragement in his power in imparting religious instruction to his people. At the present moment, I have invitations from not fewer than a dozen of the most influential individuals in town and country, to establish schools and preaching in the vicinity of their estates, accompanied, in almost every case, by an offer of land and materials for the purpose of a religious establishment. British Christians, come, or send over, and help us! What is to be done must be done quickly, for the fields are ripe, and the harvest is great.

From the various communications dated subsequently to the day of freedom, we select that furnished by Mr. Tinson, particularly as its postscript is of the latest date of all the letters by the present mail.

Kingston, Jamaica, Aug. 3, 1838.

My very dear Sir,—

The ever-memorable day has passed, and passed peacefully, happily, and I hope piously. I should like to have written to you on its close, but was too much exhausted with its delightful labours, and yesterday was also a busy season. In passing the streets and lanes of our city, on the evening of the 31st ult., as the sun retired for the last time from a land of slavery, expressions of thankfulness, and mutual congratulation, met the ear from all directions. "Thank God—freedom is come—I give you joy"—were the welcome sounds that floated on the breeze. Several places of worship were open at midnight, in which the assembled multitudes listened to suitable addresses, or chanted the funeral dirge of slavery at the moment of its decease, and hailed the birth of freedom with songs of praise. There was no rude or noisy mirth. A number of small parties continued during the night to serenade our citizens, and some of them treated us with instrumental as well as vocal music; and, though they stole my sleep, which I could ill afford to lose, in prospect of a laborious day, I willingly forgave the theft. The pieces I heard sung were mostly sacred, consisting of some of our well-known and beautiful hymns, such as those beginning, "Jesus, lover of my soul;" "All hail the power of Jesus' name;" and "O'er the gloomy hills of darkness."

We commenced our services in Hanover-street at half-past three in the morning. From thence till day-light the time was

chiefly occupied in reading the Scriptures, singing, and prayer. The congregation was large; God was with us; and the spirit of prayer was evidently enjoyed. Four members engaged who had all been slaves; and I never remember hearing them pray with more feeling or propriety—a chastened emotion of gratitude seemed almost to overpower them; and, on one occasion, nearly all the congregation were in tears, not of sorrow, but of grateful adoration, for the distinguished boon which the Giver of all good had conferred. The recognition of Divine power in the change effected, was very prominently evinced in their prayers; and most fervently did they bless God for the missionaries, whom they viewed as instruments in the great work. At half-past ten I preached to a crowded audience, from Psalm cl. 1, 2. In the afternoon, we took a view of the origin and progress of West Indian slavery, with the means employed for its abolition; that the mind might be furnished with incentives to gratitude, from a survey of the miseries they had escaped, and the methods by which their redemption had been accomplished. The services of the day were concluded by a discourse in the evening on John viii. 36. On each occasion, the privileges and duties that would arise out of this new state of society were fully and faithfully set before the people, to which they listened with the greatest attention.

In the chapel at East Queen-street, service was conducted all day by our esteemed brother Mr. S. Whitehorne; who is now labouring to supply that church, in addition to the duties of his school.

I mentioned in my last, if I mistake not, that I proposed having a tea-party among the members of our church, on the evening of the 1st of August; but they preferred devoting that day to religious exercises, and have the party on the second. Accordingly, about 500 of the church and congregation sat down together last evening to a social dinner. A large booth was erected for the purpose, in the chapel-yard, Hanover-street, under which the tables were placed, and the ends of the booth ornamented with branches of the palm-tree, tastefully interlaced and decorated with flowers. The party sat down about six o'clock, and separated a little after eight. Several toasts were given; one to "Our beloved Queen," our present Governor, the Earl of Mulgrave, Lord Sligo, Mr. Sturge, and others. The whole was concluded by singing, "Praise God, from whom all blessings flow." Greater order and decorum there could not have been; not the slightest disturbance or unpleasantness occurred.

The same evening, an immense concourse

of people assembled a little out of the city, to witness a display of fire-works, transparencies, &c.; and it ought to be recorded, for the credit of the community, that not a single instance of riotous or disorderly conduct took place. Between eight and nine o'clock the great mass of the people returned home; and by ten there was scarcely one to be seen. There has been no uproarious mirth among the multitude, but the whole has been a scene of chastened joy.

Mrs. Tinson has been spending some time at Yallahs, and is still there, chiefly with a view of promoting the interests of the school. From her I have received, this morning, an interesting account of that station. As I could not leave Kingston at this season, I sent my worthy old friend, Mr. Graham, our senior deacon, to conduct the services, and preside over the festivities, at Yallahs; and a pleasant time they have had there. Mrs. T. writing on the 31st of July, speaking of the school under the new master, says, "I was in the school-room nearly all day yesterday. Mr. R. appears to understand his business, and the children attend to him with great cheerfulness. Although to many of them every thing was new, they all did remarkably well. At twelve o'clock, the children were let out for half an hour, and I assure you they formed a pretty group, under the shade of the mango trees. Could you have seen them, I am sure it would have rejoiced your heart; they appeared so happy they knew not what to do with themselves. As I sat viewing them I thought it was worth the journey from Kingston to see.

"Wednesday morning, August 1. This is, indeed, a happy day. I could not sleep last night for joy at what God is doing here. Many of the people came yesterday, to prepare for the services and entertainments of to-day. Some were fetching water; some cleaning the chapel; some fixing the tables; others baking bread; some killing their pigs, and some cooking; but every face lighted up with joy: and of this morning I cannot give you a description, it has been so delightful. We have had a fine school; many more children have entered; and the people crowded from all quarters, till, at service time, the chapel and school-house were full, and many in the yard. They have been coming since four o'clock this morning. I could not get into the chapel, it was perfectly crammed; so I took a seat, with many others, under the trees."

In the evening, Mrs. T. adds, "After the religious services of the day, not less than from eight to nine hundred sat down to dinner. They have just finished their repast, and are now singing the Infant School hymn called 'Joyful;' but, instead of say-

ing, 'O that *will* be joyful,' they are singing, 'O this *is* joyful.' All has been conducted in the most orderly and peaceable manner; the people are neat and clean in their dress, and seem more than happy. I never saw such a scene in my life, I wish the friends in England could look upon us."

I add no more, than that I am,

My dear Sir, yours, &c.

JOSHUA TINSON.

P.S.—August 14. There has been no packet since the previous date, till to-day. All is quiet; and I believe the people would generally, if not universally, settle down to work in good earnest, if their employers would come to terms, on a fair and equitable footing; but they have been so long accustomed to have every thing for nothing, that many of them cannot readily bring their minds to the idea of paying wages; and they wish the people to work for very little, in some cases, not enough to support them at any rate. Nevertheless, I have no apprehension but all will be well after a while. Last evening, I had a deputation of three poor men from St. Mary's, a distance of thirty miles, beseeching me to visit them, and get a white minister for them. They said, they were not less than seven hundred people, all calling themselves Baptists, with thousands around, but no school amongst them, nor any person fit to lead them. Oh, that the church of Christ would awake to its duty and its *privilege*! What can be done?

J. T.

HOME PROCEEDINGS.

EXTRA CONTRIBUTION FOR TEN MISSIONARIES.

To the Contributors to the Effort for sending out Ten Additional Missionaries to India.

Brighton, Sep. 18, 1838.

Dear Christian Friends,—

About fourteen months ago, I was impelled by a sense of duty to urge on the attention of the Committee of the Baptist Missionary Society, the destitute, and yet promising state of British India, and was in consequence (in connexion with my esteemed friend, Dr. Hoby) kindly encouraged to appeal to your Christian benevolence, for the means of sending out, without delay, ten additional missionaries to labour in that vast country. The total amount solicited for the expenses of preparatory study, passage, and outfit, of each of the ten missionaries proposed, was £500, which, with £1000 for the erection of a native

chapel and school-room at Calcutta, raised the amount desired to £6000. It is now my pleasing duty to inform you, that (including a few sums promised, but not yet received), *rather more than the whole amount has been subscribed*; so that, so far as pecuniary matters are concerned, the effort has been crowned with complete success.

In announcing a result so delightful, my colleague and myself desire first to acknowledge the kindness of that blessed Being, who is himself the Fountain of goodness, and the Author of every good word and work, and who breathes into his people a spirit of benevolence, as well as accepts the offerings which that spirit prompts them to present. To Him would we render praise for the happy completion of the object. It would be unjust, however, were we not to acknowledge also the obligations under which we are laid to those of His people whose generosity has secured its accomplishment. We would especially thank our excellent Treasurer, and his family, as well as several members of the Committee, who by their noble donations at the commencement of the effort, manifested to others their deep sense of its importance; to the Rev. Dr. Reed, the Rev. R. Knill, and several friends of other denominations, who exhibited so liberally their interest in exertions beyond the circle of their own communion, and to the "Benevolent Unknown," whose individual munificence provided the entire expense of a chapel and school-room. At the same time, we would express our gratitude to persons in restricted circumstances, who in proportion to their means, have given with equal generosity; and to many servants and others in the lower ranks of life, who, after listening to the miseries of the heathen, have, unsolicited, pressed on us the acceptance of their contributions.

I frequently picture to myself the joy with which the labourers furnished by your liberality will be welcomed by our brethren in India. Such aid has been long and earnestly desired. When Mrs. P. and myself were leaving India, Mr. Carapet C. Aratoon, one of the Society's earliest Missionaries, handed me a copy of Rennell's Indian Atlas, desiring me to present it in his name to the Committee. It was accompanied with the following message, expressed in his usual simple and interesting manner,—*"Pray show this large map of Hindustan to the Committee,"* said he, *"and tell them, that they, and British Christians in general, must surely have forgotten how large India is, or how few missionaries they have sent to labour for its salvation."*

Our other brethren in Calcutta, enfeebled by the continued illness and temporary absence from their stations of three of their

number, and compelled in consequence to relinquish most interesting exertions, have sometimes indulged the language of remonstrance and complaint, at no further aid being afforded them. Our brethren labouring alone at Colombo, Monghyr, and other places, greatly need associates to assist and encourage them in their duties. The native Christians, in a touching appeal to their British brethren, have earnestly solicited fresh labourers from England; and, when I asked a number of interesting children what I should bring them from Europe, even *they* begged for "more missionaries, to instruct themselves and their countrymen." With what pleasure and gratitude, then, will all receive the brethren who have already sailed, and those who, we hope, will shortly follow them. In the name, therefore, of the European Missionary brethren who have long been suffering from the pressure of accumulated labours; of the valuable native preachers, promising candidates for the ministry, and infant Christian churches, who yet look to foreign agents as their guides and instructors; of the rising Christian, Hindu, and Mahomedan population, who now long for Christian instruction—all of whom *solicit* your aid: as well as in the name of the vast multitude of natives, not yet wishing your assistance, it is true, but on that very account the more in need of it, and yet we trust to be benefited by it,—I affectionately thank you for your generous contributions. May the blessed Redeemer, the progress of whose kingdom you desire to promote, graciously accept your offerings, and return into your own bosoms a thousand-fold the sacrifices you have made for his glory! Follow every missionary, my dear friends, with your *fervent prayers* for the divine blessing on his efforts. Then may you be privileged to hear of multitudes whose conversion to Christ shall give you abundant pleasure while on earth; and who, acknowledging you under God as the means of their salvation, may at last, "when you fail, receive you into everlasting habitations."

Permit me to add, that, while your kindness has provided the means of sending out to India more labourers, enlarged efforts will be necessary for their future support. Nor is this all: the call for more missionaries is loud from the West as well as from the East; while the Society is so crippled from want of funds, that it cannot listen to the urgent solicitations which it receives. My state of health (although considerably improved) will not allow my waiting on those who have *not* contributed to the extra effort for India; but I trust that, *without solicitation*, they will gladly forward donations corresponding in amount to those now ac-

knowledge from their brethren, in order to relieve the Society from the debt which at present so painfully embarrasses it. I hope, also, that all its friends will give it themselves, and secure it from others, that enlarged support in *annual contributions*, on which the stability and extent of its operations must ever chiefly depend. The exertions of the Christian Church in former years, are quite inadequate to the exigencies of the present time; and the conversion of the world is surely an object of sufficient

importance to excite and justify more liberal contributions than have been hitherto afforded. Happy they who give in some degree in proportion to the importance of the object, and their obligation to make known to others that mercy which they have themselves experienced, and to which they are indebted for their highest enjoyments, and their dearest hopes.

I remain, dear Christian friends,
Yours very sincerely,
W. H. PEARCE.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 15, to Sept. 15, 1838, not including individual subscriptions :

SCOTLAND, by the Rev. Dr. Cox, Rev. E. Steane, and Rev. J. Leechman, A.M. :—

<i>Edinburgh</i> , W. Gourlay, Esq.....	5	0	0
James Robertson, Esq.....	5	5	0
Mrs. Wemyss	5	5	0
Wm. Alexander, Esq.....	3	3	0
Society in Relief Church, Leith	5	0	0
Missy. Fund, Elder-st. Rev. Mr. Innes	5	0	0
Miss Stewart, Musselburgh.....	1	0	0
Leith Aux. Miss. Society	10	0	0
Col. at Meeting, Leith	9	10	0
H. M. Gibb, Esq.....	2	0	0
Mr. Snoddy	2	0	0
Robert Haldane, Esq.	2	2	0
F. L. Roy, Esq.....	1	0	0
Clyde-street, Baptist church ..	3	2	4
William M'Comie, Esq.	1	1	0
Elder-street chapel	23	13	0
Argyll-square do.....	7	7	0
Albany-street do.....	5	7	0
Dr. W. Purdie	1	0	0
Tabernacle	23	0	0
Baptist church, Bristo-street..	6	15	0
Alexander Henderson, Esq.....	1	1	0
Mr. W. Innes, Jun.	1	0	0
A Friend	1	0	0
Alex. Cruickshank, Esq.....	1	0	0
Miss Speirs	1	0	0
Miss Campbell.....	1	0	0
Mrs. Buchanan	1	0	0
Mr. G. Wilson	1	1	0
Mr. Martin	1	1	0
Mr. Macandrew	1	0	0
H. D. Dickie, Esq.....	1	1	0
Rev. Mr. Watson, Musselburgh	1	1	0
Y. Y., per Mr. Ogilvy	1	0	0
Chas. Spence, Esq.....	1	0	0
Mrs. Mouatt	0	10	0
Mrs. Robertson.....	0	10	0
Two Ladies	0	10	0
Miss E. R.	0	10	0
Mrs. Mack	0	10	0
Small sums	0	8	3
Portobello.....	3	4	5
Meeting in Rose-street chapel ..	12	6	10
Mr. Wilson	1	1	0
Mrs. Stevenson	1	0	0
Mr. Oliphant	0	10	6
Mr. Wm. Thorburn, Sen.....	1	1	0
Charlotte-street, Collection ...	60	0	0
Mr. John Dunlop	1	0	0
C. C.	50	0	0
Mr. Thomas Robertson	0	10	0
<i>Dalkeith</i> , Col. Public Meeting....	5	10	0
<i>Glasgow</i> , Robert Kittle, Esq.....	5	0	0
R. Tannahill, Esq.	1	0	0
David Smith, Jun., Esq.	2	2	0
John Barr, Esq.....	2	0	0

Joseph Swan, Esq.....	2	2	0
M. Montymeire, Esq.....	1	1	0
Mr. W. S. Blyth	1	1	0
Mr. P. Lethem	1	1	0
Mr. Wm. P. Paton	1	1	0
Mr. Jas. Campbell	1	1	0
Mr. J. Anderson, Com.-chambers	1	1	0
Col. at Portland-street.....	5	0	0
Do. for Translations.....	1	0	0
Do., at Hope-st., Mr. Paterson's	10	0	0
Mr. M. Lethem.....	0	10	6
Col. George place, Mr. M'Leod	9	14	6
Do. Renfield-st. Mr. Wilis's ..	11	7	6
Do. John-st., Mr. Anderson's ..	8	0	0
Do. Regent-pl., Dr. Heugh's ..	7	11	7
Do. Anderson, Mr. Struther's	9	1	6
Do. Hope-st., Mr. Paterson's, at the Ordination of Mr. Reid ..	0	14	6
John Stuart, Esq., 1836.....	0	10	0
Ditto, 1837	0	10	0
Mrs. Moir	0	10	0
Glasgow College, Miss. Assoc.	6	0	0
<i>Dumfries</i> , Col. at Mr. Mackray's	12	2	6
Ditto at Mr. Dunlop's	5	5	0
A Friend	1	0	0
New Church, Meeting	2	9	10
Baptist Church, by Mr. Carson	1	0	0
<i>Glenae</i> , Col. at Major Dalzel's....	2	18	0
<i>Sanguhar</i> , Col. at Mr. Simpson's	1	15	0
<i>Irvine</i> , Col. at Mr. Barclay's	2	0	0
Mr. H. Watt	2	0	0
Mrs. H. Watt	2	0	0
Rev. G. Barclay.....	1	0	0
Rev. J. Leechman	1	0	0
Mr. Miller	1	1	0
Miss Allen.....	1	1	0
Mrs. M'Fie	1	1	0
Mr. Breckenridge.....	1	0	0
Mr. Mitchel.....	1	0	0
Miss Mackirdy	0	2	6
<i>Paisley</i> , Bap. Church, Mr. Taylor	2	0	0
Col. at Mr. Nisbet's chapel.....	1	1	1
<i>Helensburgh</i> , Col. Indep. chapel..	2	4	9
A Friend	0	5	0
<i>Stirling</i> , Col. at Public Meeting..	3	11	4
Mr. Robert Peddie	1	0	0
Provost Gillies	0	5	0
Small sums	0	5	0
<i>Dundee</i> , Auxiliary Society.....	12	9	10
Mr. Alexander Anderson	0	10	0
Miss. Soc. Bap. chapel, Seagate	4	4	0
Col. at Ward Chapel	12	10	0
Do. at Meadowside	3	0	0
Do. at Seagate	6	3	8
Chapelside penny week society..	6	10	0
Ditto, ditto T.	2	0	0
Col. at Meeting, Ward chapel..	10	2	6
Park-pl. S. E. Sc. for Chitpur	1	0	0
Miss.Box, Mrs. D. Urquhart ..	0	10	0
A Friend	1	1	0

Mr. O. I. Rowland	0	10	0
Edward Baxter, Esq.	5	0	0
Perth, Col. Baptist chapel	6	15	10
Do. Secess. ch., Mr. Newland's ..	2	10	0
Auxiliary Society	6	0	0
Col. at Public Meeting	6	4	2
Killin, Col. at Public Meeting ..	6	16	0
St. Andrew's, Missionary Society ..	10	0	0
Col. at Rev. Mr. Luthian's	2	8	6
Montrose, Col. at Public Meeting ..	13	4	2
Missionary Society, &c.	3	5	0
Cupar, Col. by Mrs. Sturrock	4	9	3
A Friend, towards the Debt	1	0	0
Ditto for Translations	1	0	0
Col. at Mr. Burnet's	2	2	4
Do. at Mr. Watson's	7	10	0
Cupar Missionary Society	5	0	0
Mr. Greig, for the debt	1	0	6
Dunfermline, Col. at Qu. Ann-st. ..	5	3	6
Do. at Baptist Chapel	12	16	6
Kilmarnock, Col. at Relief ch.	7	10	0
Messrs. I. and A. Stewart	2	2	0
Mulport Cambraes, Col. Bap. Ch. ..	2	6	8
Largs, Col. at Parish Church	3	14	0
Mrs. Finlayson	0	10	0
Fairlie, Mrs. Parker	1	0	0
Friends	1	0	0
Greenock, Col. at Relief Ch.	5	6	6
Do. at Bap. Ch.	8	0	0
Do. for Chitpur School	3	9	6
A Muir, Esq.	1	1	0
J. Gray, Esq.	2	2	0
W. Martin, Esq.	1	1	0
Mr. Lusk, Sen.	1	0	0
Mrs. R. M'Fie	0	10	0
A Friend	0	5	0
Port Glasgow, Col. Parish Ch.	2	10	0
Dunbarton, Col. at Secession Ch.	2	0	3
Aberdeen, Col. at Silver-st. Ch.	13	3	4
Do. at George-street Ch.	4	10	0
Do. at Blackfriars-street Ch.	3	10	9
Do. at Public Meeting	8	10	0
A Friend, by Mr. M'Allan	2	0	0
Aux. Soc., being the balance due by the Treas. in Dec. 1831, including £3 from New Deer ..	12	13	9
Miss. Society	21	10	0
A Missionary Box	0	5	0
A Friend	0	2	6
Inverness, 'Col. at Indep. Chapel ..	3	1	6
Do. at East Parish Ch.	5	12	7
Do. at Secession Ch.	2	19	3
Mr. Arkley	1	0	0
Anonymous, per post.	1	0	0
Nairn, Col. at Independent Ch.	2	2	1
Mrs. Robertson	1	0	0
Mr. J. Donaldson	0	7	0
Forres, Col. at Indep. Ch.	5	13	0
Grotonow, Col. at Bap. Ch.	1	17	3
Mr. Peter Grant	0	10	6
Mr. M'Kenzie	0	10	0
Miss Stewart	0	10	6
Mr. Jones	0	5	0
Mr. Grant (Belliforth)	0	5	0
Friends in Small Sums	1	3	0
Elgin, Col. at Baptist Ch.	1	15	1
Do. at Rev. Mr. Lind's	5	3	4
Do. at Rev. Mr. Pringle's	3	15	4
Monthly Col. at Baptist Ch.	2	0	0
Mr. Macdonald	2	0	0
Mr. A. Urquhart	1	0	0
Mr. D. Ogilvie	1	0	0
Friends, in Small Sums	0	9	6
Aberchirder, Col. at Bap. Ch.	3	3	3
Barry, Col. at Independent Ch.	3	15	6
Friends, for Translations	1	0	0
Mrs. Nichol and Friends	1	0	0
Friends at Pitgair	0	10	0
Do. for Translations	0	10	0
Do. for Serampore Schools	0	12	0
Turrit, Col. at the Old Chapel ..	1	6	0
Baptist Ch.	0	10	0
Huntly, Col. at Independent Ch.	12	0	0
Male Branch, Missionary Soc.	4	0	0
Youth's Prayer Meet. Miss. Box ..	0	10	0
Youth's Missionary Society	1	1	0
A Friend	0	5	0

Insch, Collection	1	12	6
Juvenile Missionary Society	3	0	0
Friends, in Small Sums	1	15	0
Duncanstown, Col. at Indep. Ch.	2	2	0
Rhynie, Collection	3	0	0
Lumsden Village, Col. Sec. Ch.	2	3	0
Kennethmount, Juv. Miss. Soc.	1	5	0
Tough, Col. at Secession Ch.	5	0	0
Kirkaldy, Mr. Dobie	0	5	0
Kirkcudbright, by Miss M'Gowan ..	1	0	0
Col. at Secession Ch.	2	2	9
Gatehouse, Col. at Secession Ch.	1	11	0
Garlieston, Col. at Secession Ch.	1	17	2
Stranraer, Col. at Secession Ch.	6	6	10
Do. at Relief Church	7	4	5
Do. at Reformed Ch.	6	8	8

815 10 10

Shropshire Auxiliary, by Rev. J. Dyer, Jun., and W. W. Evans:—			
Broseley	3	15	0
Llandrinio, Morton, Maesbrook, ..			
and Sweeney	1	10	1
Wellington	14	16	10
Welshpool	2	0	6
Whitechurch	15	16	0
Wem	3	16	0
Welsh Hampton	0	10	0
Pontsbury	4	17	0
Shrewsbury	34	4	2
Shiffhall	1	12	0

82 17 7

Gloucestershire Auxiliary, by Mr. P. King, Treasurer:—			
Avening	0	14	5
Chalford	3	3	7
Cambridge	3	5	0
Eastington	1	13	0
Hampton	4	0	0
Kingstanley	15	17	6
Shortwood	23	15	1
Stroud	15	11	2
Thornbury	10	5	6
Uley	2	1	6
Woodchester	1	13	0
Wootton-under-Edge	19	14	0

101 13 9

Brighton and Sussex Auxiliary:—			
Brighton, 1837	12	12	6
Do. 1838	29	7	0
Lewes	18	4	6
Newick	4	19	6
Uckfield, 1837	2	13	3
Do. 1838	10	5	0

Previously acknowledged, &c. 75 1 9

28 0 7

53 1 2

Birmingham Auxiliary, by Mr. Lepard:—			
Subs. and Dons	66	3	6
Ditto towards the liquidation of the Debt	44	0	0
Cannon-street	104	13	6
Bond-street	73	17	6
Mount Zion	20	7	9
Bridgnorth	27	3	6
Bilston	8	10	0
Coventry	73	19	8
Cradley	1	7	0
Darkhouse, Coseley	19	0	0
Dudley	20	16	5
Henley-in-Arden	1	9	6
Leamington	32	11	3
Netherton	1	0	8
Providence Chapel	2	4	7
Summer-hill Chapel	1	0	1
Wednesbury	1	2	6
West Bromwich	1	16	6
Willenhall	9	18	9

511 2 8

Previously acknowledged, &c. 187 16 3

323 6 5

Henrietta Street Auxiliary, by Rev. W. A. Salter	48	0	9
North of England Auxiliary, by Rev. R. Pengilly	7	0	0

<i>Kingsbridge</i> , by Mr. Nicholson	18	7	9	<i>Haslingden</i>	13	16	7
<i>Marylebone Aux.</i> , by Mr. G. T. Keys	25	0	0	<i>Lumb</i>	2	0	0
<i>Seven Oaks</i> , by Rev. T. Shirley	40	13	5	<i>Sabden</i>	23	0	0
<i>Liverpool Auxiliary</i> , on Account, by W.							119 16 10
<i>Rushton, Esq.</i>	200	0	0	<i>Oxenden Chapel Missionary Association</i> , by Rev. Thomas Archer	5	0	0
<i>Wrexham</i> , by Rev. E. Carey	40	0	0	<i>Dorking</i> , Friends, by Mrs. Dyer	1	17	0
<i>North East Lancashire Auxiliary</i> , by the Rev. D. Griffiths and J. Harbottle				Remittances to the Amount of 236 <i>l.</i> 1 <i>9s.</i> 5 <i>d.</i> have been received from the <i>Worcester-</i> <i>shire Auxiliary</i> . Particulars will be given in our next number, if the information reaches us in time.			
<i>Accrington</i>	17	15	0				
<i>Bacup</i>	25	13	4				
<i>Burnley</i>	18	16	9				
<i>Colne</i>	13	15	2				
<i>Goodshaw</i>	5	0	0				

DONATIONS.

<i>Old Friend</i>	50	0	0
<i>Friend</i> , by the Rev. E. Davis, <i>Lambeth</i>	2	0	0
<i>Mrs. Jackson, Dorking</i>	10	0	0
<i>Benjamin Young, Esq. Hatfield</i>	21	0	0
<i>Mr. Fountain, Ealing</i> , by the Rev. J. Broad	1	1	0
<i>Mr. Wells, Conditote</i> , by Mr. Acock	1	0	0
"Thank Offering, on Recovery from Sickness"	100	0	0
<i>C. M.</i>	70	0	0
<i>C. F.</i> , by Mr. George Dyer	60	0	0
<i>Daniel Sinclair, Esq., Achallander by Tyndalm</i> , for <i>Translations</i> ..	50	0	0
<i>Ditto</i> for General Purposes	50	0	0
<i>C. I. Foster, Esq., Cambridge</i>	2	0	0
<i>Mr. J. Wenger</i>	0	10	0
<i>Mrs. Masters, for Chitpore</i>	20	0	0
<i>Thomas Caddick, Esq., Tewkesbury</i> , for Chitpore	5	0	0
<i>A Friend</i> <i>Ditto</i> <i>Ditto</i>	5	0	0
<i>Mrs. W. Fletcher, Bath</i> , for West Indies	5	0	0

Translation Fund.

The American and Foreign Bible Society, by Rev. C. G. Sommers, A.M., Corresponding Secretary	1041	14	2
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For additional Missionaries to India.

<i>Mr. R. Cartwright</i>	10	0	0
<i>T. D. Paul, Esq., St. Ives</i>	10	0	0
<i>S. Leonard, Esq., Harpenden</i>	5	5	0
<i>Kingsbridge</i> , Friends, by Mr. Nicholson	5	9	6
<i>John Robertson, Esq., Bristol</i>	20	0	0
<i>James Lomax, Esq., Nottingham</i>	25	0	0
<i>Mr. J. Douglas, Burton-on-Trent</i>	2	0	0
<i>George Rawson, Esq., near Wrexham</i> ..	5	0	0
<i>Mr. J. Houghton, Liverpool</i>	1	0	0
Anonymous, for a Chapel and School-room to be erected at Calcutta, as proposed by Rev. W. H. Pearce	1000	0	0

For the Liquidation of the Debt owing by the Society.

<i>Mr. R. Cartwright, Warwick Court</i>	10	0	0
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TO CORRESPONDENTS.

Mr. Quant, of Turk's Island, presents his thanks for a parcel of clothing from the Misses Reeve, of Taunton, which has proved very acceptable.

From Mr. Knibb, *Falmouth*, July 20:—

"My sincere thanks are presented to the Sabbath School Union for a valuable supply of school books; to the Young Ladies at Hackney, for a very acceptable box of useful articles; to an Unknown Friend, for a neat and large supply of needles and cases; and to my highly esteemed friends at Worcester for a box, which is not yet landed. To these, and other friends, I will write after the first of August."

Thanks are returned to Thomas Chevely, Esq., of Clapham, for a parcel of Magazines.

* * A Brief Sketch of the Mission, and of its various stations, &c., in the East and West Indies, has just been printed, and may be had on application at the Mission House, or Mr. G. Wightman, 24, Paternoster Row, at 6s. per 100.

IRISH CHRONICLE.

OCTOBER, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Messrs. HINTON and STOVEL report of their journey as follows:—

Dear Brother Green,—

London, August 11, 1838.

Having, by the good providence of God, been preserved through the journey we undertook at the request of the Baptist Irish Society, we give you, as desired, for the Chronicle, a brief outline of our proceedings.

We landed at Waterford, after a pleasant passage from Bristol, on Wednesday, the third of July; and were most kindly welcomed by our excellent brother Hardcastle, the pastor of the Baptist church in that place. One of us on the following day commenced his tour, preaching at New Ross on Thursday, Enniscorthy on Friday, spending the Sabbath at Wexford, and returning to Waterford for Monday Evening; from whence he made his way, by Clonmel and Vermoy, to Cork, against the following Sabbath. In the mean time, the other of us visited the two watering places of Dunmore and Tramore, and spent the Sabbath in Waterford; thence taking the sea-coast, by Dungarvon and Youghal, to the same point, Cork. From hence, a visit was paid to Bandon; and, after various services at Cork, on Wednesday we proceeded to Killarney, where we both preached in the evening, and on the morrow divided, one to Mallow and Charleville, the other to Tralee and Tarbert. At Limerick we met again; one of us occupying Dr. Townley's pulpit on the 22nd, and the other preaching at two country stations, Castle Connell and O'Brien's bridge. Mr. Thomas, of Limerick, who gave us "a hundred thousand welcomes," had devised an open air service for noon on Monday, in Lord Dunraven's park, at Adare, for which his Lordship had kindly granted permission; and, on Tuesday, we again parted, one to take the route of Athlone and Kilbeggan, and the other that of Abbeyliex and Maryborough. We thus met in Dublin, for the 29th, where we rendered our services to the brethren of our own denomination, and to the congregation of Mr. Cooper.

It would ill entertain the readers of the Irish Chronicle, if we were to record the names of all the places, of all sizes, at which, during the course of this journey, we testified the gospel of the grace of God. Let it suffice to say that, Saturdays excepted, always once, and often twice a day, we were engaged in doing so. Our reception, generally—the exceptions were few and unimportant—by Christians of all denominations, was in the highest degree cordial and gratifying; and the greatest pains, assiduity, and kindness, were in all cases manifested by our brethren more immediately concerned in making arrangements for our movements, and in facilitating our progress. We feel deeply obliged to them all, and cannot but commend them all to the grateful esteem of others.

How far our labours were either acceptable or useful, can be better told by others than by ourselves. We feel that they have been connected with many causes of humiliation, and that they constitute but a slender—though we hope not an unwilling—offering to Him we serve. We beg the prayers of our brethren, that they may be followed by his blessing.

As to the Society's labours, it was not our object to survey them; nor have we seen more than a very few of their stations. The general condition of Ireland, of course, awakens strong emotions, and requires deep consideration. Lamentable religious and social evils have their fangs deep in the bosom of that fine country. How to cure them is a problem to all parties; and we shall be happy, if the best attention we have been able to give to the case shall enable us to throw out any hints in the Committee which may contribute to its solution.

We are, dear brother, most truly yours,

J. H. HINTON, and C. STOVEL.

Mr. Berry, September 3, writes to the Secretary:—

Dear Sir,—

Your kind letter of the 20th ult., has encouraged me very much. The hands of your labourers are sometimes heavy, and their hearts faint; and we need, not only the comforting and sustaining influence of the Holy Spirit, but also the good wishes, the prayers, the advice, and the support, of those under whom we labour. Your permission to hire rooms for preaching in large and populous towns, together with the assistance you afford me of carrying the word of life and of peace, by means of a Scripture Reader, to my deluded and benighted countrymen, calls forth gratitude to God, as well as sincere thanks to you. May these increased means of promoting the interests of the Redeemer's kingdom in this district be attended with corresponding effects. Mr. Jackman has not yet called upon me, but I hope he soon will. Mr. Hinton's visit to this neighbourhood has not been in vain; two of the people with whom he conversed on the morning he was leaving this, have since proposed to be baptized; and kindly feelings are awakened in those who have heard his sermons. I always thought that annual visits from you would promote the cause; and, I am still persuaded, that under the blessing of God, your perseverance in this plan will be attended with salutary effects; and, if the visit could be extended to two months instead of one, greater good might be expected. I think I perceive our prospects brightening, and our cause progressing. When we commenced our special prayer-meetings on Monday evenings for the Holy Spirit, at our first we had four present, at our second five; but, latterly, we have seldom less than fourteen, six of whom publicly implore the divine influence. At these meetings a revival is manifest, and I trust I can say, that, in some measure, we sit not still after prayer, but proceed to work whilst it is called to-day, knowing that the same Jehovah who has promised the Spirit to those who ask, has also commanded us "in the morning to sow the seed, and in the evening not to withhold the hand."

Upon reading the accounts from Jamaica in the Missionary Herald, my heart was frequently cheered. "Surely the Lord is doing great things for them, whereof we are all glad." These feelings of joy, however, were frequently mingled with gloomy doubts, both of myself and others, for I concluded, that if we were as faithful, as active, as pious in this country as the dear brethren in the West Indies, that the Irish Chronicle would furnish the supporters of missions with tidings of good, as much as the Missionary Herald. These doubts as to myself were overruled for good, for they have frequently led to self-examination and prayer.

Of the station at the barracks I hope well. I commenced preaching here about four months ago, and, although the regiment has been since changed, I receive a hearty welcome from their successors. Tracts are very thankfully received by them, and a disposition to hear the gospel evinced. By introducing myself into such places, many Roman Catholics come under the sound of the Gospel. Indeed, the last time but one that I preached for them, a Roman Catholic serjeant addressed the men before the service, advising them to preserve decorum, and afterwards listened with attention himself.

Michael Mullarky, August 10th, 1838, writes to the Secretary:—

Dear Sir,—

Since Mr. Farmer's arrival in this town, in consequence of his taking up the most important of my meetings in the town and neighbourhood, I had more time for itinerating than before, which has enabled me to extend my labours, I trust with some advantage. Having read at a very early period, in the Society's reports of a station at the Kilcooly Hills, situated about twenty-two Irish miles from this town, and about twelve from Thurles, I determined to visit it. I had to walk alone. On my way I endeavoured to procure a place to preach in Littleton, a small town four miles from Thurles, but failed. After doing what I could, in the way of distributing tracts and conversation, I proceeded to the Hill, where I arrived about three o'clock in the afternoon. After going from house to house some time, distributing tracts and conversing with the people there also, I unexpectedly met with a good man, of the name of Wm. H., who had been a member of the little church; and, with the exception of his wife, the only remaining Baptist. Through his assistance, I got a house to preach in; and he and I warned a congregation, who assembled from the neighbouring villages, and heard with the greatest attention. It was delightful, to one acquainted with the ignorance, bigotry, and wretchedness which prevail in many parts of this country, to behold their eager eyes fixed upon me, while I was endeavouring to direct them to the Redeemer, and hear their solemn praises to the Almighty for an opportunity of hearing the gospel. On the following morning, we had a smaller congregation in another part of the district, with whom we continued in conversation and prayer the greater part of the day. In this exercise I had cause to praise God that the seed already sown by the Society on the top of this mountain is not entirely lost, but that there is reason to hope, that by prayer, perseverance, and zeal, in dependence upon Divine aid, that it will be brought to spring up, and bring forth unto eternal life.

We were much pleased with a young man of the name S——, who, we were led to think, is anxious to be baptized. In the evening, we returned to where we met the evening before, when a still larger congregation was assembled. From the house being narrow, I was obliged to take them into the open air. After meeting, some of the persons present promised to commence a prayer-meeting the following Sabbath. I have now a letter before me from Mr. H——, requesting of me to visit them again; in which he informed me that they have commenced the prayer-meeting, and that fourteen attend; which I trust is the commencement of great things.

Last week, I visited the village of Portlan, sixteen miles from this town in the Waterford direction. In the village, there is a cotton factory, in which 1500 persons are employed, and the village contains a population of from three to four thousand inhabitants, without any stated means of evangelical instruction. I was accompanied by a young surgeon, of the name Russell, from Thurles, whose brother, a pious young man, and I believe the only religious character in the neighbourhood, holds a situation in the factory. He, from his attending the persons connected with the factory professionally, was well acquainted with the neighbourhood, and accompanied me to some of the cabins, where we had interesting conversations, and gave away some tracts, which were gladly received, after we read portions of them in their hearing, which seems a good plan to overcome the prejudice which the priests inculcate against these little silent missionaries. We warned the people for preaching in Mr. Russell's parlour, in the evening, which we were pleased to find crowded to excess, with several persons outside the windows, hearing attentively. Some of those who attended earnestly requested that I would recommend the Society to take up this neglected village as a permanent station; at the same time, promising to hire a house, and pay the rent themselves, and to enter into a subscription to build a little place of their own. Both these villages, from their large population, destitution of the means of grace, the desire manifested for the gospel, and the facility that little churches formed in each of these places would afford to the introduction of the Scriptures into the dark and extensive neighbourhood which surround them, demand the immediate attention of the Society. When spheres of labour like these present themselves here, every effort should be made to cultivate them. I have promised to go to Palaw next Sabbath day. I expect to return on Monday; and go by Thurles to the Hills on Tuesday; and expect large and interesting congregations in both places.

Extract from Denis Mulhern's Journal for July last.

21. In the neighbourhood of Backs, from ten in the morning to six in the evening, visited eleven families, and read the Scriptures in nine of them, and distributed seventeen tracts. In most of these families I was well received, particularly in Robert M'Tanulty's, Coolcran-more, and John Clark's, of Cloughan. In the former, I read part of Matt. i., and made some remarks on the nature and design of the mission of the Son of God. After a little conversation with this man, I perceived that, although a Roman Catholic, he must have been in the habit of reading or hearing the Scriptures. I inquired if he could read, and if he had got a Bible or Testament? He said he had, and instantly drew out of a hole in the wall, from between two stones, a Testament; but so defaced by soot and smoke as to be entirely illegible. He said, that he had received it as a present about five years ago, from one of the London Hibernian Society's agents. He blessed God that he ever did receive it, and that he had learned from it much about Jesus Christ, of whom he had been before entirely ignorant. He referred to 1 John i. 7; and remarked, that he was fully convinced, that nothing but the blood of Jesus could wash away any sin. He also remarked, in answer to something I had said, that he never would in future enter a Roman Catholic chapel, or have any thing to do with a priest, were it not that he feared his neighbours would throw down his cabin upon him, or even take his life. I believe that this is the only tie that now binds many in this country to the Church of Rome. In the house of John Clarke I read Isa. liii., made some remarks, and closed by prayer; present thirteen, all Roman Catholics; before I closed, seven more dropped in. I proposed to give a tract to each person in the house who could read, but how was I surprised to find, that in this case I could only give five tracts. I had five copies of the tract (No. 297) "A letter to one who cannot read;" which were eagerly and thankfully received.

Mr. Sharman, July 31, 1838, writes to the Secretary:—

My dear Brother,—

Our schools, in one or two instances, have been attacked by the Romish priests; and our congregations, in order to prevent my preaching in some places, and the people coming to hear in others, by the *Protestant Priests*. This opposition has arisen from the circumstance of my having baptized three individuals on Lord's day, the 8th of July. I may preach as often as I please, but not to interfere with any of the parishioners. These persons have been added to our little church in Coolaney. One of them since has met with much opposition; her family are quite

against her having any thing to do with the Dippers. Some four or five months back she could enjoy herself as any other young female, amidst the pleasures of the world; but I trust the Lord has convinced her, by his Divine Spirit, of the evil of sin; I have reason to believe her to be a converted character. Although she has a distance of nearly three miles to walk to Coolaney every Lord's day, yet her attendance is regular; this I regard as a mark of sincerity, the more so as she could be very comfortably conveyed to the parish church, in a good car, with the rest of her family.

In my last, I think, I mentioned something about my having commenced a Sabbath school in this place. You will be glad to know, it is doing far better than I at all anticipated; there are on the roll eighty; we have an average attendance of sixty-two. From this school, I trust, much good will result, as many attend who cannot come to our daily schools. I have to assist me two female teachers, and four males, whose services are gratuitous. Your very beautiful present of books is indeed welcome, for which we return you our most sincere thanks. These I purpose, please God, distributing amongst the children of the Sabbath school, as premiums to the most deserving. The articles of clothing is another cause of much thanks to our very kind friends on the other side of the

water; they will be of very great use to many naked children, who are inclined to come out, but for their wretched state, for want of some sort of clothing. May the Lord increase your funds an hundredfold more.

As to our daily schools, the attendance, as you will see from the state of the rolls, has not been so good as could be wished for, on account of the hurry of business for the last quarter; this has made much against their progress in learning.

I have been enabled, thank God, for the last month, to attend my appointments pretty much as usual; preaching four to six times each week; these were such as are the nearest home. As I have been engaged whilst inspecting the schools in preaching at these stations in the county Leitrim, where I have been received in a very kind and respectable manner. I hope to be able to make some arrangement shortly that will enable me to visit these out-post stations oftener than I have done for some time back. There are not less than twelve or fourteen stations, where good congregations can be had in the district independent of Coolaney. May the Lord enable me to go on steadily in my Master's cause; and may you be able soon to send me more help; for the harvest is truly great. May the Lord of the harvest send out such as will be the means in his own hand of doing good in poor Ireland. Amen and amen.

CONTRIBUTIONS

From July 12, to September 10, 1838.

Rev. R. Hogg, Kimbolton, by Mr. Dyer (ann.) ²	2	2	0
Miss Huntley, Bow, do. (ann.).....	1	1	0
Trinity Chapel, Southwark, by do. (received May 2, not acknowledged).....	15	0	0
John Baylis, Esq.	5	0	0
James Baylis, Esq.	2	0	0
John Baylis, Esq., jun.	2	0	0
.....	9	0	0
Mr. Studdart, Banbury	0	10	0
Mr. Christian, Sheephead.	1	0	0
Mr. Morris, Clapham	1	0	0
Mr. Bowser, (ann.)	2	0	0
Collection, Manchester, by Mr. Giles.....	20	14	0
Preston Female Society by do.	10	0	0
Collected by Rev. S. Davis:—			
Of Sundry persons at Camberwell, &c., ..	12	6	6
St. Albans, Rev. W. Upton's	9	11	3
Dunstable, Rev. D. Gould's	15	0	0
Market Harborough	6	12	6
Clipston, Rev. W. Gough's.....	5	5	1
Leicester	11	15	1
Nottingham	17	3	0
Saiter's Hall, London	6	15	0
Miss S. Baker, Mile End	50	0	0
Old Friend, by Mr. Dyer	50	0	0
Lewes (one third) Subs. by Mr. Button	7	0	0

Kington, Rev. S. Blackmore	5	0	0
Marylebone Association	15	0	0
Ireland, by Mr. Hinton:—			
Cork, Marlborough St. Chapel.....	4	4	8
Do. Independent Chapel.....	5	14	0
Devonshire Auxiliary	3	1	6
Mrs. Fletcher, Bath, by Mr. Cozens	1	1	0
Cambridge, Collection by Secretary	26	7	0

Particulars of £4 3s. from Exeter, by Mr. Turner, formerly acknowledged:—			
Miss Coall.....	0	2	6
— Booth	0	8	0
— Lee	0	5	0
Mrs. Geyde	0	5	0
— Jos. Tanner.....	0	2	6
— Jeffery	0	5	0
— Furze	0	5	0
— Higgs	0	5	0
— Wilson, Sen.	0	5	0
Mr. J. C. Wilcock.....	0	5	0
— Lillycrop	0	10	0
— N. Tanner.....	0	5	0
— Commin	0	5	0
— John Coulson	0	5	0
— Samuel Davies.....	0	5	0
— Mills	0	5	0

Mr. Dyer has kindly handed to the Secretary sundry articles for the Society; among which is a valuable ivory Indian workbox from Mrs. Bland, which, according to her wishes, Mr. Green is anxious to sell for the best price he can procure, the proceeds being applied to the Society's funds. It was valued some time since at £10.